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# The Living Church

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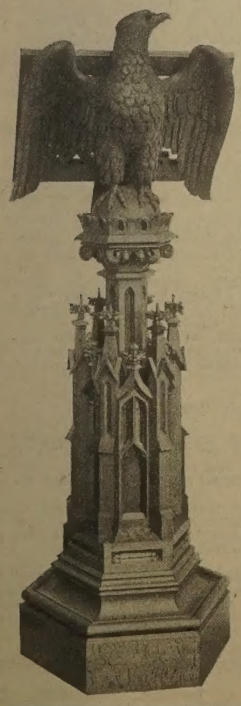

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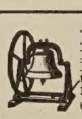

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# The Living Church

VOL. XL. MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 10, 1909. NO. 23


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*A Weekly Record of the News, the Work, and the Thought of the Church.*


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## THE RISEN CHRIST.

FOR EASTER DAY.

WHEN we realize that Christ has risen from the dead, a wide vista of all glorious possibilities opens out before us. Death does not end all. There is a future life; there is forgiveness for sins; and there will be an endless eternity of joyful reunion with our beloved dead.

Scripture tells us of five appearances of our Blessed Lord on that first glorious Easter Day, and we may ask, Which one appeals to us the most?

First, He came to Mary Magdalene, she who had been a great sinner, and revealed Himself to her, as she stood weeping by the empty tomb. In this He appears as the consoling Christ. He comforts His children in sorrow, in waiting, and in disappointment. "Earth hath no sorrow that Heaven cannot heal."

Second, He appeared to the faithful women as, in obedience to the command of the angel, they were returning to the city. Here was the reward of faithfulness. For three years they had ministered to Him of their substance. The Bible records no instance of a woman persecuting or rejecting Christ. Truly in Christianity woman finds her true emancipation. They followed Him along the Sorrowful Way, they stood at His Cross, were last at His burial, and first at His tomb. Faithful unto death, woman receives at the hands of Christ the crown of eternal life.

Third, our Lord appeared to St. Peter, as the great Absolver of sin. He had denied his Master, but he was penitent, and, confessing his sin to Christ, he received that joyful sentence, "Go in peace, thy sins are all forgiven." O what joy thrilled through his heart that Easter morning! He knew that he was forgiven, and as has been said, "The soul of the penitent is in touch with God," and St. Peter had tasted afresh the calm of sin forgiven."

Fourth, on the road to Emmaus our Lord preached the first Easter sermon, for "beginning at Moses and the Prophets, He expounded unto them the Scriptures." No wonder that their hearts burned within them as the gracious words fell from His lips. But not even then did they know Him. It was not until the breaking of bread that their eyes were opened, and they beheld Him who is the Lord of the Holy Eucharist, and who gives Himself to-day in this Bread and Wine at thousands of altars, all over the world. Most blessed was the vision which revealed Him to those lowly disciples in the little house at Emmaus; yet He vouchsafes to reveal Himself to all those who, having been washed in His precious Blood, are freed from past sin, and kneel before Him in adoration this Easter Day. What higher earthly bliss can the penitent soul ask for? It is a foretaste of Paradise, and earth and heaven are made one.

> "Come, let us join our songs to praise
> That Banquet all divine,
> Where Jesu's Flesh becomes our food,
> And Jesu's Blood our wine.
> My soul, fall prostrate to adore,
> In lowliest worship bent;
> Each day I live, I love Thee more,
> Sweet Sacrament, sweet Sacrament."

The fifth appearance of our risen Lord is when He came to His disciples, bringing to them the message of peace—that peace which was His parting legacy to the world, and to which consolation, rewards, forgiveness, and the Holy Food all lead up. It is truly a peace which passeth all understanding, and with which the world meddles not, for it can never comprehend it. In the words of the ancient patriarch, "Thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee. And thou shalt know that thy tabernacle shall be in peace."

C. F. L.

## "THE LIVING ONE."

EASTER DAY sets before us two things: the fact of the Resurrection and the power of the Resurrection. While, theologically speaking, the Incarnation of God the Son is the central fact in the history of mankind; historically speaking, His Resurrection from the dead is the central fact. The instant of Christ's conception, the beginning of the human life of God, is the germinal fact of the new heaven and the new earth, because out of that all the new life of mankind has grown. All other things in the life of Jesus our Lord, and of those who share His life, blossom from that root. But the one fact upon which the light of history shines resplendent is His Resurrection from the dead. That it is that gives meaning and beauty and power to each step that goes before it.

Mark the spiritual necessity for each step in the earthly life of God incarnate. If God loved man with a love worthy of God, He must have humbled Himself to become man in order to lift man up to God. Man being what he is, he must have rejected his incarnate God if he did not accept Him as his Saviour. The God-man being what He is, He must have crowned His voluntary death by a triumphant Resurrection. May we not reverently ask the skeptic who reads the whole Gospel story, How otherwise could God have acted in harmony with His own Godliness?

---

NOT ONLY is the Resurrection of our Blessed Lord the central and crowning fact of this world's history, but we may soberly assert that it is the best attested fact of history. It has been said by an historical scholar that "it is much more difficult for us not to believe it than to believe it."[1] It is impossible adequately to account for the Catholic Church and its institutions on any other supposition. The Resurrection of Jesus by His own power, with the necessary corollaries of His Ascension and the sending of the Holy Spirit upon the little band of Nazarenes, is the only coherent explanation of what the world has seen from Pentecost till now.

Let believers never cease to bear in mind that the powers of this world, in every generation since that first morning when the chief priests gave the Roman soldiers "large money" to deny the fact, have striven to rob Christ's Resurrection of its literal meaning. But with what effect? Surely the clear intellect of even one century beating upon a myth or a delusion should have caused it to vanish like a morning cloud. But what has the cold skepticism of nineteen centuries been able to accomplish? Is the historical reality of the Resurrection story in any respect weaker at the end of nineteen centuries than at the beginning? For every age in which it stands unmoved the searching criticism of skeptical scholars must leave it immensely strengthened. So at the beginning of the twentieth century we have the testimony of such sane and conscientious scholars as Dr. Sanday, in his *Outlines of the Life of Christ,* and the writers in the just issued *Hastings' Dictionary*[2] to the historical reality and living power of the literal Resurrection of our Lord.

---

WITH THIS unqualified assurance of the unshaken firmness of the "Rock of our salvation" we may leave the detailed study of proofs to those who have leisure. There is, however, one abiding proof that comes home to all Christians, not only at Easter-tide, but every Sunday of their lives; namely, the observance of the Lord's Day. As each Sunday dawns, increasing millions gather in God's Church to worship the risen Saviour. Why did we do so last Sunday? Because we did so the Sunday before. Why the Sunday before? And so on, we can trace the observance back until we come to that very "first day of the week" when the awe-struck disciples ran one to another, crying out, "The Lord is risen!" and when, "the same day at even," He appeared amid their trembling band, saying "Peace be unto you!"

There has never been any attempt to date the observance of the Lord's Day at any point this side of the very day of His Resurrection. Nor has there ever been a time in any land when Christian people did not come together on this same "first day" to worship Him as their risen Saviour. Thus, as each one of us goes to church on Easter morning, he has in this very fact a living proof (stronger than argument, because it is fact) that puts him in touch with Jesus Himself coming alive from the tomb. Thus does this unbroken Christian institution give us literally, as John Keble says,

"An Easter Day in every week."

---

THE MORAL significance of the Resurrection is realized when we come to consider the spiritual power of this most surely attested fact. This fact gives significance to all the other facts of the gospel story. Our Saviour's earthly life must be viewed as a whole, the parts of which all stand or fall together. The Resurrection gives motive and significance to all the rest. The mere fact that a man rose from the dead would not of itself be of any abiding significance. For one merely human to come back to life would not be an unmixed blessing, for it would be only to live a few years longer (as Lazarus did) and then die again. Science approximates that power in a lesser way by its marvellous revivals and prolongations of expiring life.

Our Blessed Lord's Resurrection meant as much more than this as His Person was beyond that of any other who ever came back to life. What did He stand for, and what did He claim to be before He died? By that we can estimate somewhat of the "power" of His Resurrection. He claimed to be no mere "teacher sent from God," but one who "came forth from God" and who purposed to return to God—even the eternal Son, who while on earth was still "in the bosom of the Father." He came that through Him man "might have life, abundant life." He came, in fine, to "give life to the world."

When Martha said to Him, "Lord, if Thou hadst been here my brother had not died," He said, "Thy brother shall rise again." And when she replied, "I know that he shall rise again in the resurrection at the last day," there came His marvellous answer: "I am the resurrection and the life: he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die." His claim here is not merely the power to raise up dead Lazarus to a few years more of earthly life (which He was about to do), but to impart to those who believe in Him an endless life, which would carry them through earthly death to an undying life beyond. And in view of His impending death, He claimed that He was about to lay down His life that He might take it again. "No man taketh it from Me. I have power to lay it down, and I have power to take it again." So also with many other significant acts and utterances, the true import of which could not be understood by His disciples, hampered as they were by the limitations of their poor earthly standards, because "Jesus was not yet glorified."

---

BUT WHEN, after His shameful rejection and death, He came forth alive as He had promised, how completely was the whole meaning of life changed for His followers. The completeness of their joy must be measured by the utterness of their preceding despair. He who before had been only their master, companion, and friend, was now their Lord and their God, their Saviour, their deliverer from death, the very "Prince of Life." We often fail to enter into the position of the Apostles before the Resurrection. We see all of our Lord's ministry, ending in His Passion and Death, in the light of His triumphant Godhead. To them it was all something too hard to understand. But the vision of the empty tomb, the joy of His glorified Presence, the unutterable satisfaction of His "Peace be unto you!" illumined all that had gone before. His death, instead of being pitiful failure, was now seen to be God-like sacrifice. All the dark speeches that had once perplexed them were now clear in the fact that He was alive for evermore. "Then were the disciples glad when they saw the Lord."

This is somewhat of St. Paul's meaning when he speaks of the "power of His Resurrection." It meant for them that Christ was God, who for us men had laid down His life that He might take it again. This is why so many of His words uttered before His death must be read as though spoken afterwards, and we doubt not they were repeated in substance during those blessed Forty Days of trembling joy. He, their Master and their friend, was their Saviour and their God. What could He not do for them and for the world?

We see how essentially one with His Resurrection was our Lord's Ascension to glory; delayed only to give infallible proofs to His chosen witnesses. How could poor humanity have thought and acted rationally in the abiding joy of His visible presence and audible voice? It was not enough that

[1] Leighton Pullan, *History of Early Christianity.*

[2] See articles "Jesus Christ" and "Resurrection," in *Dictionary of the Bible.* In one volume. Scribner's. 1909.

they should realize the power of His Resurrection as abiding in His risen humanity, but they must know that power by sharing in it and passing it on to their fellow-men. "Ye shall receive power," He said to them, "after the Holy Ghost is come upon you." Then "ye shall be witnesses unto Me . . . . unto the uttermost part of the earth." This is what St. Peter meant when, in his first sermon on the day of Pentecost, he said it was Jesus Himself who had "poured forth this that ye now see and hear." The Holy Spirit in the apostles to convert and regenerate those thousands was the personal power of Jesus Himself, now thrilling in them.

---

From that day and hour a new life entered into the world: a life that is essentially eternal; a life that lifts up and sanctifies all earthly conditions; a life in which death is an incident but no interruption; a life in which this whole world is but a stage preparing for eternity. This is the power that has changed the world, which Liddon calls "the power not of a sentiment but of a fact."[3]

This Resurrection power gave man a new view of God—as man alive for evermore; and of man—as forever reigning with God in glory. "A new power entered into human life, a sincere belief in the future life," because the future life had become for Christians the present life. Through word and sacrament the risen Lord enters into men. Born from above, man sees the Kingdom of God. Feeding on Christ's Body and Blood, man dwells in Christ and Christ in him; and "I will raise him up at the last day."

The Resurrection life is already in us now on earth. So when, in the Spirit on Patmos, the Beloved Disciple saw Him who had been his dearest earthly friend, and fell at His feet as dead, he heard Him say: "Fear not; I am the Living One; and I was dead; and behold, I am alive for evermore; and I have the keys of hell and of death." That is why birds sing and flowers bloom at Easter-tide: because He that died once is the "Living One," alive for evermore. And not only alive, but life-giving, having the keys of hell and of death. As mankind takes in His life and receives His power, stones are being rolled away from tombs (although "very great"); dark prisons where hell and death keep prisoners bound are being opened, by Him whose nail-pierced hand holds the keys; light is shining on all those sitting in the darkness; for He, the "Living One," is ever coming, that we may have life in Him.

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In the correspondence columns of this week's issue will be found the voluntary recantation of a priest who abandoned the American Church for the Roman communion two or three years ago and now penitently returns. In the news columns is the record of the rehabilitation of another such priest, who returned and has already served his years of probation before restoration of his priestly faculties could be granted. There is a news item showing that the Bishop of Tennessee has formally received a Roman priest into this communion; and another stating that in one parish in Louisville, Ky.—and that a small one—thirty lay persons have been received from the Roman communion within the past three years. All this is contained in one week's news record. The editor's private mail during the week has contained the plea of a Roman priest for work until he could be received by one of our Bishops; and a letter from one of our own clergy, in Roman orders, asking where arrangements can be made for three Roman priests to abide and study during the same transition period.

What does this mean? It means that Catholic priests in Anglican orders who believe that Rome has for them something needful that they lack among us, are sadly mistaken. It means also that Roman ultramontanism is becoming more and more intolerable to those trained in the Roman system. One may look upon the American Church and see only the abuses and the abnormalities and the worldliness that undoubtedly abound, and, heart-sick, may then seek to end it all by taking refuge in the Roman system; but there again he is bound to see abuses and abnormalities and worldliness. His mistake is in seeking the peace of the Church at rest while yet he is placed in the front ranks of the Church Militant.

Our Lord never held out hopes that the Church on earth would be free of troubles and tumults and distress. These are the portion of the faithful soldier of the cross. When the Church fails to realize her highest ideals it only lays further duty upon her children to stand more strongly for those ideals. If neither of the two communions of the Catholic Church that, unhappily, exist side by side in this country, made terms of communion such as do not stand the test of Catholic antiquity, each of us would be justified in choosing between them, as of equal authority. Such is not the case. American Catholics, rightly understanding the lesson of history and of authority, are bound to be Anglicans at the peril of forfeiting a large measure of their Catholicity. To abandon the Anglican for the Roman communion is to surrender the greater Catholicity for the less; to abandon the Roman for the Anglican is to seek the greater. But in neither case will one find only peace. This is the Church Militant; the tares are growing with the wheat; the goats are corralled with the sheep.

The dire distress through which Anglicans pass when they have gone to Rome and, disillusioned, desire to return, is a warning to all of us who may be tempted to a like unfaithfulness. And we need also to be very sympathetic with those who have lapsed, through some temporary eclipse of the understanding. That clergy trained in the Roman system must be scrutinized very carefully before they are accepted by any of our Bishops need hardly be said. We are under obligation to receive them gladly into communion with this Church; but we are under no obligation to provide priestly work for them. If they can pass a rigid examination as to their moral condition and intellectual efficiency, they may well be granted faculties for the exercise of their priesthood among us. Yet justice to our own people compels us to act very carefully in this matter. The Anglican ministry must not be made a haven of safety for priests of the Roman communion who desire release from vows or who are subject to canonical discipline.

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An encouraging note is given in the pastoral letter of the Bishop of Pennsylvania, printed on another page, with respect to work among Jews in Philadelphia. Bishop Whitaker is able to speak of that work as "more full of encouragement and promise of large results than at any time in the past." He asks for Good Friday offerings to extend the work, by literary and other propaganda.

One cannot fail to wonder at the long continued failure of the Church to win the Jews. The first disciples were entirely from that race, and it might be hoped that the racial rejection of the Saviour would before this have begun to come to an end. Orthodox Judaism is rapidly breaking up. The old-time tenacity with which the Hebrew religion was maintained is rapidly loosening. But in place of turning to Christianity, Jews are losing their religion in agnosticism and in entire apathy.

We can think of no better literature to meet the case than the epistle to the Hebrews. For perfect logic, for the most careful resolvent of Hebraism into Christianity, for meeting the Jew upon his own ground and showing him the Messiah, the inspired epistle is magnificent. We lose more by the arbitrary chapter divisions in that book than in almost any other book of the Bible. Few realize the sustained clarity of argument which characterizes the book as a whole. We ought to circulate it, with or without a commentary, among members of the Hebrew race everywhere. And the present falling away of so many of the race from Jewish orthodoxy gives us an opportunity such as the Church has not had before since the destruction of Jerusalem.

It is a pleasure to know that work of this character in Philadelphia can be spoken of in hopeful terms.

## ANSWERS TO CORRESPONDENTS.

W. L. M.—We have no information as to precise details of ceremonial in the different English Cathedrals.

A. B. C.—To choose an ember day for a Sunday school excursion would not be in accord with the highest observance of the day; yet it is improbable that historically the ember days were ever so strictly kept as to say that this would actually be improper.

R. A.—Children's Eucharists are simply the Holy Communion with music that the children can sing, and, generally, with an address adapted to them, or with such questioning as is usual in the Dupanloup system.

A. Q. B.—The statement of the Bishop of Salisbury, quoted in our London Letter (March 13th) to the effect that "the Irish Church and the Church in the United States had altered their Prayer Books in connection with suicides" is incorrect in so far as the American Church is concerned. The common interpretation in the United States is one that does not enforce the rubric refusing the burial office to suicides in cases where a coroner's jury brings in a verdict of insanity, and it was evidently that custom that was referred to by the Bishop of Salisbury; but the rubric (at the head of the burial office) is unchanged.

[3] Liddon's sermon, *The Power of the Resurrection.*

## BLUE MONDAY MUSINGS.

THE whole question of heredity and the value of a long pedigree seems to be coming up in America quite as much as in "effete monarchies." We have the Sons of this and the Daughters of that, each adorned with a decoration in gold and enamel which testifies to the informed observer what is the wearer's special claim to notice. "The Order of Founders and Patriots" jostles "The Society of Colonial Wars." "The Mayflower Descendant" looks askance on "The Friendly Sons of St. Patrick," and the loyal Dutchmen of the Holland Society are quite convinced that orange is the bravest color that can be worn. It is all harmless enough in itself, if it doesn't give men the idea that they are entitled to special honor because of their descent; you remember the jest about some of the English peerage, "Long descended and still descending," and the epigram about such families, that they are like potatoes, the best part of them being underground. It is quite possible that such societies may awaken historic interest and kindle fresh patriotism, in which case they are praiseworthy. But I remember hearing, with keen appreciation of the ludicrous, that a certain "Society of Colonial Dames" had blackballed a worthy woman who wanted to join, because it was by right of her descent from Benjamin Franklin, "and Franklin, you know, was not a gentleman!" Wouldn't he have chuckled over that? As a matter of fact, every man living has a pedigree just as long as that of any other man of his generation, though it may not be recorded or remembered. Heinrich von Hohenzollern, Prinz von Preussen, and Gottfried Bauer, peasant of Schwartzburg-Sondershausen, are both sons of Adam. It is historically interesting to know the conduits through which our common humanity came down to each; but it is of very much more practical importance to know whether the life of the Second Adam has been imparted and whether prince and peasant live as becomes "kings and priests" of the King of kings, who was also Carpenter of Nazareth.

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I WONDER why so many young women like to take liberties with their Christian names. A proper name is as much a part of the language as any other word; and it is subject to the same laws of spelling; that is, to spell it in any other fashion than that generally accepted is a blunder, whatever the reason for the misspelling. Yet, one sees girls, sensible enough in other matters, who run wild whenever they write their own signatures; *e.g.*, good old Saxon "Ethel" must be transformed into "Ethyl," the name of a chemical product; "Anna" appears as "Ana," a Greek particle; "Mary," most blessed of names, hallowed by thoughts of Nazareth and Bethlehem and heaven itself, is distorted into "Mae," "Maie," "Mamie," "Maime," and a dozen other meaningless forms; "Margaret" must suffer the loss of its second vowel; "Katharine" loses all association with the martyr of Alexandria, and becomes "Kathryn," whatever that may mean; and we read of "Alyce," "Grayce," "Lucyd," and other anomalous appellations, which, whatever else they are, are surely not English Christian names. Such young women ought to understand that they lose all the beauty of meaning and the poetry of association when they mangle the names given to them in Holy Baptism; and the essential silliness of it appears when one permits a flight of fancy to work similar havoc with masculine names. Imagine "Jacque," "Tomme," "Harrye," "Wilyam," "Dikke," "Eduine," "Franck"! Absurd, you say? Yes, but not more than "Fannye" or "Edythe." Let's be sensible. I have much respect for the Roman Church's rule that only names of saints may be given at the font; it would save many preposterous corruptions if that rule were general. But I am quite sure the celestial patrons would disown any responsibility for children who deliberately set out to tinker a good name into a "freak."

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WHO ARE the best-bred people, so far as real courtesy is concerned? In my judgment, good children; for they have not learned to assume a civility they do not feel, and so are genuine in their good manners. Here, for instance, is a small friend of mine, Bettina, who has the manners of the court; not of any earthly court, full of fuss and feathers and absurd elaborations of etiquette, but of the Court of Heaven, so sweetly considerate and gracious are they. When she was a tiny creature of 5, she carried a bundle of letters for me across the hot Jersey sands to the postoffice one August afternoon, and when I thanked her, she beamed, "Oh, thank you for letting me do it." That was the way to render service; to count it a privilege. Once, she was entertaining a very dull lump of a child, who simply couldn't be kindled into any enjoyment, but stared blankly at all endeavors to amuse her. Finally the small hostess said, "Let's have a race." Whereupon I offered a prize, and at that Bettina crept up and whispered, "I really can run faster than she can; but I'll let her beat. May be winning will make her happier." Was it to be wondered at that I said, "Bettina, you're the dearest child in the world." But that evening, in the twilight, before the gas was lighted, Bettina cuddled into the hollow of my arm and said: "Uncle, you think too much of me." "Impossible!" I protested. "But you do," she urged seriously, without a bit of coquetry (seven is sincere above all). "You called me the dearest child in the world. Now, you don't know all the children; and I'm not, anyhow; I know lots nicer!"

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A DISPATCH from Kentucky in the New York *Sun* announces the expulsion of a Baptist minister from his denomination under interesting circumstances. His married daughter was dying, unbaptized; and just before death she asked her father to baptize her. It was, of course, impossible to immerse her, so her father administered that sacrament in the mode commonest among Western Christians, by affusion, *i. e.*, pouring water on the head in the name of the Blessed Trinity. Whereupon he was turned out of the sect and his license revoked. Several thoughts are suggested by this simple narrative. The consequence of rejecting infant baptism appears, in that the daughter of a preacher could grow up and marry without being received into the New Covenant. The error of supposing that the validity of a sacrament depends upon the quantity of the matter used, or that our Lord so intended, is demonstrated here by the manifest impossibility of administering baptism to a dying woman in the manner which the Baptists regard as necessary. But yet more significant is the fact that, in Kentucky, at least, one denomination is thoroughly loyal to the principles of its separation. Believing as they profess, the Kentucky Baptists could do nothing else but expel him; though the wiser course would have been to abandon such a belief in the face of its cruel inconsistency with the universal nature of Christ's command to baptize "all nations." "All nations," includes the dying; it includes the dwellers in sandy Sahara and in the frozen regions round the poles, where immersion is impossible. Yet the great Baptist bodies are separated from all other Christians by their theory that immersion is the only true baptism, and that only adults should be baptized. If they are ceasing to hold this, should not the separation cease also?

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BUT here is a story of a different sort, for the truth of which the Methodist doctor in divinity, who told it as his own experience, vouches. An unbaptized woman, a regular attendant of Baptist meetings, was in hospital in grave peril of death. She sent for the Baptist minister and sought baptism at his hands. He was of course unable to immerse her, but he might have told her that she would have "the baptism of desire," since she wished for it and was hindered from having it. He did not tell her so; instead, he sent a note to the Methodist minister saying, in substance: "Mrs. A. is at the hospital, and wants certain ministrations which I cannot give her. Please go to see her and do what she wishes." The Methodist went, baptized her by affusion, and she recovered. Then naturally she left the Anabaptists and turned Methodist, which brought her so much nearer to the fulness of truth. But the Baptist minister must have regarded that baptism as invalid: why, then, did he ask for it? Perhaps he regarded it as valid, though irregular; but if it was valid why then perpetuate the division? Who knows?

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I HAVE just been examining Senate Document No. 644, *Reports of the President's Homes Commission,* dealing with conditions in the District of Columbia—and with pretty much everything else! The newspapers have made fun of it because of its paternalistic character; but much of its substance is well worth reading, and I advise you to write to your congressman and get a copy. The section dealing with quack medicines is refreshingly frank; there are some needfully plain words about impurity; the Christian Social Union would rejoice at what is said concerning certain dangerous trades; and, sharing as I do King James I.'s views about tobacco, I rejoiced in Chapter VIII., "The Tobacco Habit."

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HERE IS A light note with which to conclude: A Boston daily paper, describing a Unitarian service in a public hall, says with generous discrimination: "Preceding the sermon, the service was opened by the Episcopal Lord's Prayer."

PRESBYTER IGNOTUS.

## AN EASTER THOUGHT.

The dusky shades of evening
Flee from the dawning bright;
Gethsemane's dark anguish
Fades in the Easter light;
And, as at the creation,
So, on our earthly way,
"The evening and the morning"
Still make the perfect day.

One, in Gethsemane's garden,
After the shadows dim,
Found angel hosts attending
To minister to Him.
The shadows and the silence
Of Joseph's rocky grave
Held, in the hours of darkness,
The Lord who died to save.

But ere the faithful, early,
In sadness came, and gloom,
The Paschal moon and sunrise
Revealed the empty tomb.
The Lord of life and glory
Awhile in darkness lay;
Then ended night's dominion
And brought eternal day.

The shadows of the evening
Fell on Judea's plain!
None, save the midnight watchers,
Heard the angelic strain;
The hearts that knew His advent
Greet Him, their Lord, for aye,
The Holy Child of Bethlehem
Is King on Easter Day.

Wilton, Conn. ADELE CLERC OGDEN.

## THE WALDENSIAN CHURCH.

[From our European Correspondent.]

I HAVE not hitherto given my readers any account of the Protestant Churches in Italy, because I had hardly any information about them, save such as is in the possession of any student of history. My ignorance has been to some extent remedied by the kindness of the Rev. Professor Luzzi of the Waldensian College in Florence, who has courteously lent me the latest reports and statistics of the Waldensian Church (*chiesa valdese*), of which I purpose to give a summary. Perhaps it will be well to prefix to it a sketch of the history of the society.

It is often asserted that the Waldensian Church is the one Protestant Church of native Italian origin. The claim can only be maintained with reservations, because the founder of it was, as we shall see, a Burgundian, and the early members of it were not Italian at all, but probably of Celtic stock, and subjects of the Count of Savoy, who was never regarded as an Italian prince until, in the fifteenth century, he acquired Piedmont. The valleys running into the Cottian Alps were subjugated by Augustus; but while the road leading across the mountains was studded with cities, such as Aosta and Susa, the more remote fastnesses were probably left with few impressions of Roman speech and civilization. I do not know of any record of their conversion to the Christian faith. A fantastic legend has grown up of a pious race who in this hidden region maintained, free from papal corruptions, the truth which they had received from a purer age; and stories have clustered around the name of Claudius, Bishop of Turin, supposed to be a Calvinist seven centuries before Calvin. But these myths have evaporated in the dry air of history; and it is not likely that the Cottian peasants differed from their brethren of the plains, except so far as they were probably less removed from pagan ignorance, and had less veneration for the capital of the world.

Perhaps there was never a blacker age for Christendom than the tenth century; but in the eleventh century an age of revival began. Cluny was rising and flourishing, and in 1115 St. Bernard founded Clairvaux. Less than a century later St. Dominic and St. Francis formed their orders. They felt the need of the age. The untaught multitudes were falling everywhere, either into pagan formalism or into flat forgetfulness of the Gospel; and everywhere false teachers were attracting those whom the Church had alienated. A few years before the birth of St. Francis a rich merchant at Lyon felt the same call which Francis felt: to cast away wealth and preach the Gospel to the poor. There was, at least in the beginning of Peter Waldo's work, nothing that can be held heretical or schismatical. When monks abounded, and were mostly laymen, there was nothing strange in a layman becoming a preacher. I do not know that any error can be charged against his followers at first, unless it be that they would not receive the ministries of wicked priests. It is true that the sacraments are valid, not because of the holiness of the minister, but because of the ordinance of Christ; yet it is not a faulty feeling of reverence which makes a good Christian shrink from receiving the Body of Christ from hands which are foul with sin. And although the priest's sin does not impair the sacraments which he celebrates, it does impair the value of the word he preaches; and apparently the original purpose of Peter was no more than to supplement the preaching of those who preached amiss or did not preach at all. That at a later time Peter took upon himself to celebrate the sacraments and to ordain others to do the like, is only too probable; but how can we, in charity, assume that he did so until he had sought, and not found, sympathy and help from the worldly Bishops? There is hardly any safe record of his life and character. He may have lacked the perfect humility and docility of St. Francis, but we should be slow to condemn a good man because he was not perfect. If we have learned to lament the worldliness of the English clergy who drove devout Wesleyans into schism, ought we not to lament the same fault which led to the same result in the case of Peter Waldo?

The disciples of Peters suffered from an ignorant confusion with the Albigenses; and this ignorance has revived in a later age which has been ready to imagine that Waldenses and Albigenses were alike simple Christian men, teachers of pure Christianity in opposition to the growing errors of the time. The Albigenses cannot be called Christian at all. They were probably adherents of the Manichaean heresy, if that can be styled a heresy which hardly has enough Christianity about it to merit the name. They believed in two gods; the one holy, the other, who is the creator of the world and the God of the Old Testament, unholy and destined to suppression.

Apparently they condemned the Christian sacraments and ministry, and put in their place a hierarchy and ordinances of their own. We cannot credit all that is said of them by their judges, but it seems a not unnatural consequence of their doctrine if they sanctioned an immoral life. Perhaps brought back from the East by the crusaders, they spread everywhere. They were so common that the name *Cathari* (Puritans), which they claimed became the general name in Germany for heretic —*Ketzer*. In the ignorance of the Gospel which I have mentioned, they found a suitable nest for their infection. Political reasons caused a specially severe persecution of them in Languedoc, not far south from the scene of Peter's labors; the Waldensians were confused with the Albigenses, and the heresies and practises of the one set of men were ascribed to the other. It was as if devout Methodists were identified with the Agapemonists.

I do not know that the spread of the migration of the Waldensians can be traced; but it is probably persecution which drove the peasants of the rich plain of Lyon across the Alps, by a road not far distant from that by which the modern traveller passes the Mont Cenis, to the stern valleys of Savoy. At least they were changing their masters in taking this flight, and probably hoped for greater safety in obscurity. They did not find it. Political reasons may easily be imagined why they should be suspected. Savoy was a country without natural defence save the mountains; a poor country, with a dangerous neighbor in wealthy Burgundy and the rest of what we now call France. It could not have been a welcome thing to have the valleys which were the only westward outlets of Savoy occupied by a Burgundian race, at variance with their new rulers on the subject of religion. It was true that on this subject they were no less at variance with their old neighbors; but it was always a dangerous possibility that they might purchase toleration at the price of admitting men of their own blood into the upper valley of the Po. It is true that Savoy is naturally a poor country, while Burgundy is naturally very rich; but Savoy was always worth taking, because it was the highway to Italy; it was the more patriotic because it was weak; and it is only fair to remember that, besides religious antagonism, there was a considerable political danger which made the Waldensians unwelcome.

We must defer the rest of the history to another letter.

Fiesole, March 11, 1909. HERBERT H. JEAFFRESON.

In the hours of penitence and conversion the merciful Saviour especially reveals Himself.—*Keble.*

# ENGLISH ARCHBISHOPS IMPRESS THE MISSIONARY OPPORTUNITY

## The Church Must Not Be Disobedient to Its Vision

### WORK OF PUSEY HOUSE MAY BE DUPLICATED IN CAMBRIDGE

### Archbishop of York Will Not Hear Newcastle Appeal

### OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, March 23, 1909

A MESSAGE to the whole Church here in England and Wales, signed by the Archbishops of Canterbury and York, on behalf of the cause of Foreign Missions, has been sent to the newspaper press for publication. This important message begins by saying that it is impossible to look back on the events of 1908 without being convinced that it was, and in the divine counsels was meant to be, a memorable year in the history of the Anglican Church:

"The Pan-Anglican Congress, followed by the Lambeth Conference, gave to the whole Church a new vision of its world-wide opportunity, and kindled for a time a new spirit of earnest desire to rise to the opportunity thus presented. But with this widened outlook comes a deepened responsibility; and there is always a danger of reaction when the stir and excitement of a special time have passed. The Church at home dare not be disobedient to the vision which it has seen. Its life cannot continue as if the great appeals of 1908 had not been heard. What is now needed is a deliberate and sustained effort to maintain the spirit which has been aroused, to give it practical scope, and to direct it to definite ends."

The Archbishops make this appeal as the spokesmen of both Convocations of Canterbury and York, and they quote the words of the resolution, passed at the recent group of sessions, in accordance with which they write this letter. In particular they would impress upon the Church the urgency of the present situation in the Far East and in Africa:

"New movements—political, educational, and religious—are stirring, fraught with momentous issues for the future of the world. A door of special opportunity is open. We know not when it may be closed. We are jealous for the honor of the Church of England, that it may be among the first messengers of Christ to enter in."

In order that the cause of Missions may in the corporate life of the Church hold that place for which they plead—

"(1) We desire specially to call upon its members to take up with renewed earnestness the observance of the day of intercession and thanksgiving for the work of the Church throughout the world;

"(2) We ask the clergy to make instruction in the history and progress of missions a regular part of their ministry of teaching, and to use every effort to arouse and inform the intelligence of their people, as well as to win the help of their offerings and prayers;

"(3) With whatever authority belongs to our office, we plead that every single parish and congregation in the land should provide not only for opportunities for enabling the manifest call of Christ to His Church at this time to be heard, but also some permanent organization by which the response to that call may be made strong and stable."

This appeal, now sent forth by the Archbishops on behalf of the Convocations, they commend in prayer to the Holy Spirit of God, and in solemn entreaty to the whole body of the faithful.

PROSPECTIVE CATHOLIC INSTITUTION AT CAMBRIDGE.

The *Record* hears on what it believes to be excellent authority—so it says in its editorial columns—that it is proposed to establish in Cambridge a Catholic institution on the lines of the Pusey House at Oxford. The Rev. Father Waggett, S.S.J.E., is mentioned as the probable head. A well-known peer, it is said, has guaranteed £500 per annum for a term of years towards the expense. "This," observes the *Record*, from its Protestant Evangelical standpoint, "might be a most serious matter, as the move is clearly designed to bring [Catholic] influence to bear upon undergraduates; but the atmosphere of Cambridge is not congenial [*sic*] for a work of this kind, and there is reason to believe that the 'influence' will not be so strong as is expected. Nevertheless, the proposal is giving some anxiety to those in positions of central authority in the Church." In the matter of this concluding sentence I cannot help but think that the *Record*, or its informant, is considerably romancing, the wish being father to the thought. An institution like the Pusey House would certainly be a great acquisition to Cambridge.

MORE CORRESPONDENCE ABOUT THE NEWCASTLE TROUBLE.

To the petition from more than 3,000 adult inhabitants of the mission district of the Holy Spirit, Newcastle-on-Tyne, addressed to the Archbishop of York, and to which attention was drawn in my last letter, a reply has now been received. After acknowledging the receipt of the petition, the Archbishop goes on to say:

"I cannot but be sorry that so much trouble was taken in collecting and forwarding to me the signatures to this very influential petition, as I thought I had made it clear, when I was approached on the matter some time ago, that my position as Archbishop of the Province did not entitle me to receive or act upon any such petition. I can only repeat what I said then, that it is impossible for me to interfere in any such matters as are entrusted to the Bishop of the diocese."

In reply to the Archbishop's letter, five of the memorialists write to explain the circumstances under which the petition was sent to his Grace:

"We beg leave to say that before addressing the petition to you we were led to believe by Mr. Oswald B. Richardson, a member of the York House of Laymen, as the result of an interview he had on our behalf with your Grace, you would be willing to receive a deputation of members of the congregation of our mission. The petition was then prepared, and we only waited for your Grace to fix a date on which to receive us. Mr. Richardson then again approached your Grace in regard to this, and we were surprised to hear from him that you were no longer able to receive the deputation.

"Then it was that we decided to send the petition to your Grace without a deputation, feeling that you could do something for us, as we were not asking you to deal with our case necessarily in an official way. When our first petition to our diocesan failed, we applied to the Archbishop of Canterbury and the late Archbishop of York, asking them if they could do anything for us. We received a kind reply from the Archbishop of Canterbury, saying he was glad we had referred the matter to the Archbishop of York, in whose Province we are. It is the unequal treatment measured out to us by our Bishop to which we wish especially to draw your Grace's attention." And then, after setting out the circumstances in which the Bishop has dealt in the manner alleged, they conclude by still venturing to ask, "Can nothing be done?"

Without doubt there is strong feeling throughout the Church that, however correct the tenor of the Archbishop's reply to the petition may be from a strictly technical point of view, it is nevertheless his bounden moral duty to intervene in the situation at Newcastle with a view to conciliation. Such a state of things as exists in that part of the Northern Province, that so greatly disturbs the peace and checks the progress of Church work, must necessarily affect in a real way the whole Province, and especially be a matter of anxious concern to its official head. It is most earnestly to be hoped that Dr. Lang will be moved to reconsider his attitude in this matter, and not allow himself to begin his Pontificate on the throne of York by acting in the spirit, *mutatis mutandis*, of that pro-consul of Achaia whom we read about in the New Testament.

DIFFERENCES OF WELSH COMMISSION HARMONIZED.

What appeared a week or two ago as fatal disunion in the Welsh Church and Chapel Commission, as has already been noticed in this correspondence, has now, it is understood, been changed again into something of the nature of union, and it may be possible after all for the commission to hold together until the end of its natural life. The commission met last on Thursday. The chairman (Lord Justice Vaughan Williams) presided and there were present all the members with the exception of two, who were absent for private reasons. The *Times* newspaper states that a settlement of the difficulties which have arisen as to the best method of completing the work of the commission has been arrived at, and the arrangement, if adhered to, will render the presentation of an *interim* report, and perhaps of any separate report, unnecessary. The commissioners are still reticent, but it is understood they hope to present their report without any inconvenient delay, that is to say, in a month or two. The mass of statistics dealt with is very great, and the publication of one or two of the volumes of evidence will be proceeded with forthwith, and these will be issued before the report. It is believed that the consideration of the chairman's draft report will now be taken in hand, and that, if exception is taken to certain portions of it, the matter in dispute will be submitted to the vote of the commissioners. If the *modus vivendi* continues when the report is ultimately presented, it may be expected that differences of opinion will be expressed in the form of *addenda* or appendices to the report.

It is stated that of the 6,000 costumes which will be required for the English Church Pageant in June, about one-third are ready, and work on the remaining portion is progressing actively at the Pageant *atelier* in Fulham Road, under the supervision of Mrs. Croxton. The St. Dunstan Society (for the making of vestments and ornaments in accordance

with the old English use), represented by its secretary, Miss Homan, has undertaken the production of the ecclesiastical vestments, and the utmost care is being exercised by the committee, which includes Mr. St. John Hope (assistant secretary of the Society of Antiquarians), to insure a faithful copying of the costumes of the various periods represented. There will be twenty scenes in the Pageant, exclusive of the prelude "Founders of the Church," and the *finale* "Throughout the World," which will close with the *Te Deum*. As evidence of the desire to reproduce the scenes with artistic fidelity, it may be mentioned that some of the costumes are made from designs copied from the third century frescoes in the Catacombs at Rome. Each set of ordinary dresses, as it is finished, is tightly knotted and twisted to give it a semblance of having been well worn. The bundles are then carefully indexed and placed with the other "properties" which will go to make up the tableaux. Mr. Frank Lascelles, the master of the Pageant, is working hard at Fulham as well as attending meetings of those who propose to take part in the performances.

DEAN OF LICHFIELD SERIOUSLY ILL.

The Dean of Lichfield (Dr. Luckock) was, according to the latest bulletin issued to the press late last night, believed to be slowly sinking away.

J. G. Hall.

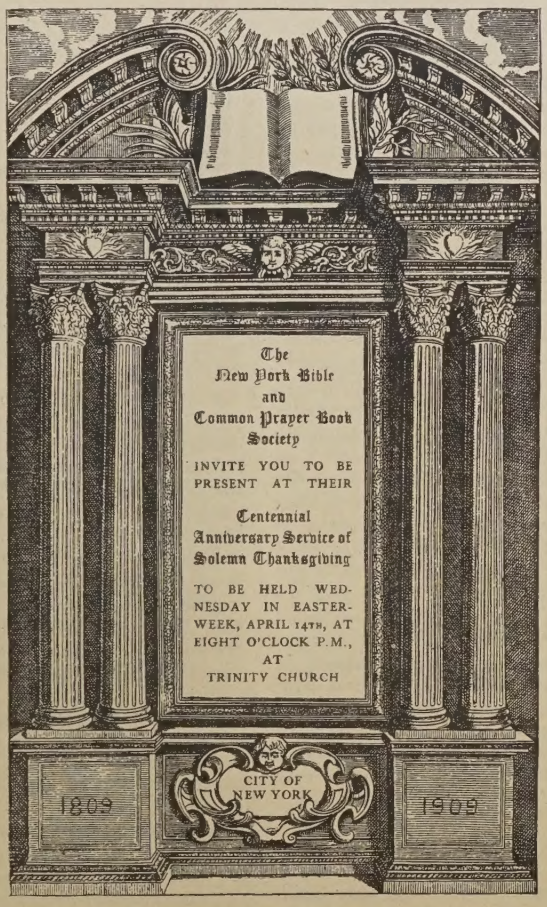
## THE SOURCE OF UNITY.

By Rev. E. H. J. Andrews.

OUR Lord's prayer on the eve of His departure from the earth will be answered; the unifying mission of the Holy Ghost will be accomplished; there will be unity; there will be peace—but the day of that unity and that peace will be hastened or retarded according as the Spirit is permitted to assume embodiment in individual character. The great work of unity must begin in the individual. The Christian must be in unity with Christ; the human must be in unity with the divine; the actions of the body with the aspirations of the soul; the spoken word with the hidden thought. Let individual Christians become in unity with Christ and congregations of Christians will become in unity with one another; and unity will be an universally accomplished fact.

Let the Churchman begin his crusade in the interest of Christian unity by seeking out in himself—not in his neighbor—the false, discordant notes which destroy the harmony of Christendom; by removing, one by one, from his own individual character—not the character of his neighbor—those traits which find no counterpart in the character of Jesus. Let him continue to pray for unity in the spirit of the Master's prayer, and at the same time set himself with earnest purpose to accomplish the unity of Christendom by effecting the unity of the Christian.

The general secretary of the United Society of Christian Endeavor proposes a plan which, if carried out under the guidance of pastors, would accomplish much. He hopes to enlist all the societies of the country in a great effort to increase the circulation of the Church periodicals. Under the direction of the pastor all the families of the congregation are to be systematically canvassed. It is to be a carefully planned and thoroughly executed campaign, and if generally and wisely carried out will do much to develop intelligent interest in all the work of the Church.—*Christian Intelligencer.*




FACSIMILE OF INVITATION TO THE ANNIVERSARY SERVICE OF THE NEW YORK BIBLE AND PRAYER BOOK SOCIETY,

The design being a reproduction of the Title Page of the Standard Prayer Book of 1662.

## CENTENNIAL OF NEW YORK BIBLE AND PRAYER BOOK SOCIETY

### Preparations Complete for Solemn Service

### REV. DR. JOHN P. PETERS ADVOCATES SUPPRESSION OF RAINES LAW HOTELS

### Annual Service of the Federation of Church Clubs

### OTHER INTERESTING ITEMS OF NEW YORK NEWS

Branch Office of The Living Church
416 Lafayette St.
New York, April 6, 1909

KALENDAR OF COMING EVENTS.

April 14—Centennial Anniversary of the New York Bible and Prayer Book Society in old Trinity, at 8 P. M.
April 21—Paddock Lectures begin at the General Theological Seminary Chapel.
" 27-28—National Conference of Church Clubs meets in New York City.
" 28—New York Churchmen's Conference in Hobart Hall, 416 Lafayette St., 5-10 P. M.
May 4—New Jersey Convention meets in St. Mary's Church, Burlington.
" 9—Consecration of the Church of the Incarnation, Brooklyn.
" 11-14—The Church Congress meets in Boston, Mass.
" 18—Long Island Convention meets in Garden City Cathedral.
" 24, 25, and 26—Commencement Week at the General Theological Seminary.
" 27-28—Newark Diocesan Convention meets in Trinity Church, Newark.

ACTIVE preparations are completed for the centennial service of the New York Bible and Common Prayer Book Society, which will be held in old Trinity parish church, on Wednesday evening, April 14th, as a "Solemn Act of Thanksgiving for its One Hundred Years of Work." The service, of exceptional grandeur and stateliness, will consist of choral Evensong; an anthem by Handel, and a solemn *Te Deum* as sung at the coronation of King Edward VII. The Rev. Dr. Lowndes will deliver an historical address. It is expected that every diocese will be represented in the procession by its Bishop or delegate. The reverend clergy are invited to be in the procession in festival vestments, and to assemble at the south gate at 7:45. Mr. Edwin S. Gorham, secretary of the Society, may be addressed for further particulars.

In connection with the centenary, The Living Church will publish the story of "A Prayer Book from New York in the Western Reserve, and What Came of It," to be contributed by the Rev. John Keller of Newark, in the issue of April 17th.

A photo-engraving of the title page of the standard Prayer Book (1662) of the Church of England has been placed on the invitations to the service, and is shown in the accompanying illustration. It will also be used for the title-page of the centennial history of the society, now in press.

The vicar of Trinity Church desires us to state that there will be no necessity for the clergy who are delegates or who desire to join in the procession to have tickets if they will present themselves, with their vestments, at the south gate of the church by 7:40 P. M. The service begins at 8 P. M. punctually, on Wednesday in Easter week, and Mr. Edwin S. Gorham, the secretary of the society, will be glad to give tickets for the seats reserved for the society as far as the seating capacity of the church will warrant, if application is made to him at the

Church Missions House, Fourth Avenue and Twenty-second Street.

AN APPEAL TO THE NEW YORK CLERGY.

The Rev. John P. Peters, D.D., rector of St. Michael's Church, has written a strong letter to the clergymen of New York in support of the bill for the suppression of Raines law hotels, which is now before the Legislature at Albany. The writer believes that these places once wiped out, it will follow that only decent hotels and saloons, through compliance with the new law, may take out a special license, and that they, by conducting orderly places, will then be permitted to keep open on Sundays, instead of the many disorderly places having the privilege of Sunday sales, as at present. He says in conclusion:

"We need the support of the earnest and enlightened religious leaders, of the men who believe in realities, and who are ready to take, with regard to shams, pretences, and conventions, the same attitude which our Lord Jesus Christ took in dealing with the Pharisaic Sabbath. I appeal to you to give us such support and to aid us in rousing and formulating public sentiment in and out of the churches; and I urge you to write to your senator and assemblyman in favor of the Committee of Fourteen's bill, introduced by Senator Brough in the Senate and Assemblyman Spielberg in the Assembly, and to influence others to do the same, for the honor of God and for the love of your city."

FEDERATION OF CHURCH CLUBS' SERVICE.

The fourth annual service of the Federation of Church Clubs was held on Palm Sunday evening in the Church of the Holy Communion, Sixth Avenue and Twentieth Street. About twenty-four clubs, representing a total membership of about three thousand men, took part. The sermon was preached by the Rev. Dr. Henry Mottet, rector of the parish, on "The Victories of Christianity."

The idea of the Federation of Church Clubs originated in the mind of William A. Hoy, a lawyer of public spirit, who had already forwarded many plans for the general good. In an article in the *Outlook* he proposed a comprehensive scheme for the unification of all organizations in the city of New York devoted to the social uplift; a federation of clubs in Churches was one branch of the scheme he had in mind. When the idea came into realization in the Church it found three centers of sympathy—Grace chapel, where Mr. Hoy was doing settlement work; the chapel of the Incarnation; and the Church of the Holy Communion. A Workingmen's Club, connected with the Church of the Holy Communion, is not only the oldest men's Church club in the city, but the first organized. The federation went into effect at St. George parish house in the spring of 1905, and Dr. Mottet was elected president. The first large public meeting was held under his presidency at Cooper Union, November 16, 1905, and the great assembly hall was filled to its utmost capacity. Other public meetings or services have been held at St. Bartholomew's Church, Grace Church, and Synod Hall—the last in the autumn of 1908, in memory of Bishop Potter.

SAYS CHRISTIANITY IS CONVERTING INDIA.

Sir Andrew Fraser, K.C.S.I., LL.D., who until the end of last year was lieutenant-governor of Bengal, British India, where he ruled 80,000,000 people, made an address on Sunday afternoon, on "The Victorious Progress of Christianity in India," to an audience of about 800 men in the Majestic Theatre. Former Mayor Seth Low presided at the meeting, and introduced the distinguished visitor.

"I have served for a long time in India—thirty-seven years"—said Sir Andrew. "I have lived long in two provinces. I have lived in every province and have come to know that India is a great continent—not a little country.

"India is not one; she is many nations, with many different tongues and traditions. It is absurd for a person who knows one province to talk of India; he must know all. I have served on two commissions that took me twice each year over the entire country, and I have studied the schools, the churches, and the hospitals. I know the missionary—I have watched him at work.

"If you ask if it is worth while that I give my money, or my time, or my people, or myself for that work, my answer is emphatically yes. It is a work profitable in the past, and will be more profitable in the future.

"Christianity is taking its hold. The Indian congregations are realizing that aggressive work from them is needed. We are learning that the work can only be fully carried out by the people themselves. There are many secret disciples. The Christian principles are being promulgated through the country, making a firm foundation."

DR. CANFIELD'S FUNERAL.

All business of Columbia University was suspended yesterday morning during the funeral service of Dr. James H. Canfield, the late librarian of Columbia. St. Paul's Chapel, which had never before been used on such an occasion, was crowded with students and officers, most of whom had become personally acquainted with Dr. Canfield in his ten years of service there.

While the students' choir sang "Abide with me," the bier was borne down the centre nave by six student pall-bearers, followed by the honorary bearers, among whom were President Nicholas Murray Butler, ex-President Seth Low, Hamilton W. Mabie, and W. W. H. Maxwell.

Chaplain Knox of Columbia read the burial service, and President Butler followed with a brief eulogium on Dr. Canfield's life and services. The interment was made in Woodlawn.

JUSTICE THOMAS STANDS FOR QUIET SUNDAY.

The moving picture men, against whose attempt to secure permission to operate their shows on Sunday, Supreme Court Justice Thomas handed down a decision, decided to take an immediate appeal to the Appellate division of the Supreme Court. In the meantime, the religious and civic organizations that have been fighting for a more rigid observance of the Sunday laws are jubilant at the decision of Justice Thomas, which was squarely against the right of the petitioners to secure a mandamus compelling the issuance of a license that would permit Sunday opening of their shows.

In his opinion, handed down with the decision, denying the writ, Justice Thomas declares that the protection of Sunday by Mayor McClellan is an act that should be free from interference by the courts.

"The conservation of the repose and religious liberty of the community on Sunday," said Justice Thomas, in the memorandum, "is a matter of high value and great magnitude, and the Mayor's action in the present instance is protective of such interest, and free from the interference of the court."

COMING EVENTS.

The New York Churchmen's Conference will be held in Hobart Hall (Diocesan House), Lafayette Street, Astor Place Subway Station, on Wednesday, April 28th, from 5 to 10 P. M., and discuss the topics: "What Are Conditions? What are the Plans of Leaders to Improve Them? Where Can the Average Man Take Hold?" Messrs. W. W. Nutting and Philander R. Jennings will preside at the respective sessions. The Rt. Rev. David H. Greer, D.D., Bishop of New York, will extend greetings at the opening at 5 P. M. and the speakers will be: The Rev. Arthur S. Lloyd, D.D., General Secretary of the Board of Missions; the Ven. Charles S. Burch, D.D., Archdeacon of Richmond; Mr. Don O. Shelton, President National Bible Institute; Mr. Alexander F. Irvine, Church of the Ascension; Mr. George McAneny, President of the City Club. This conference is not the appeal of an outside force that comes to New York asking for certain things. It is a New York force that would reach out to organizations responsible for the Church's aggressive work. That is, it is men going to missions, not missions going to men. In this particular it marks a distinct advance in the Church's missionary methods.

The Rev. G. H. S. Walpole, D.D., a former professor in the General Theological Seminary, is coming from England to deliver the 1909 Paddock lectures. The lectures will be given in the chapel at 6 o'clock in the evening, beginning Wednesday, April 21st. The general subject is: "The Kingdom of Heaven." April 21st, "Its Meaning"; April 23rd, "Its Relation to Nature"; April 26th, "Its Relation to the Church"; April 28th, "Its Relation to the State"; April 30th, "Qualifications for Entering It."

THE AMERICAN CHURCH UNION.

The corresponding secretary of the A. C. U. desires THE LIVING CHURCH to say for him that answers to the circular letter sent out by the officers and council on March 29th are coming in so fast, and so many inquiries are being made, that he must crave the patience of inquirers in case he does not answer immediately their letters.

NEWS NOTES.

The Bishop visited his former parish church last week and confirmed 110 persons. In the make-up of the class it was found that there were Chinese, Armenians, Italians, Syrians, Slavs, as well as other strangers.

In memory of the late William Everett Strong, a well-known resident of this city, a church is to be erected on Rumson Road, in New Jersey. The Rev. W. Dutton Dale, for twelve years rector of the Church of St. John the Evangelist, has resigned his parish in order to accept the charge of the newly formed congregation and church.

## CHICAGO CATHEDRAL TO BE FORMALLY REOPENED EASTER DAY

### Reunion and Other Events Planned for the Coming Week

### JUNIOR AUXILIARY DAY FITTINGLY OBSERVED

**Unique Accomplishment of the Choir of Grace Church, Oak Park**

OTHER CHICAGO DIOCESAN NEWS

**The Living Church News Bureau**
**Chicago, April 6, 1909**

THE Cathedral was reopened on Palm Sunday after being closed two months for re-decoration and improvements. On Easter Sunday the formal reopening will take place, the Bishop officiating. The festivities attending the event will extend through Easter week, being given the name, "Old Home Week." Notices have been sent to all old communicants and former attendants of the Cathedral, where known, inviting them to return and make the reunion a memorable one. Two years ago, when the last reunion took place, over one thousand persons came back to meet old friends and talk over the events of years ago.

On Wednesday night of Easter week there is to be a short service in the Cathedral, and addresses will be made by Bishop Anderson, and, it is expected, the Rev. Luther Pardee and the Rev. G. D. Wright, former pastors of the Cathedral, and Mr. Francis M. Whitehouse of New York. A letter of greeting from Mr. Fitzhugh Whitehouse, written from Egypt, who was expected to be present, will be read. The family of the late diocesan, Bishop Whitehouse, second Bishop of Illinois, are the donors of the new improvements on the Cathedral. They have already announced some very important proposed plans for additional work on the Cathedral building.

On Friday night of the same week the evening will be given up to the choirs of to-day and long ago. Familiar anthems and hymns will be sung under the direction of Dean P. C. Lutkin of the Northwestern University Music School, one of the first three choir boys to sing in any parish church in this country. It is expected that the choir will number two hundred and fifty men and boys.

To mark the event, a fund to be utilized as a memorial to the late beloved Canon Knowles will be started, the object being a new pipe organ for the Cathedral. Several substantial gifts have already been promised, to be announced later. The speakers will be Bishop Anderson and the Very Rev. Dean Sumner. An informal reception in the Mission House will follow each evening's programme, and refreshments will be served.

NOTABLE DAY FOR THE JUNIOR AUXILIARY.

Junior Auxiliary Day was observed by the Chicago Branch of the Woman's Auxiliary, at their regular noonday meeting, held in the Church Club rooms, on April 1st. Mrs. W. D. C. Street presided in the absence of Mrs. Hopkins. After the reading of the minutes and the treasurer's report, Mrs. Frederick O. Granniss introduced Miss Sleppy, president of the Junior Auxiliary of the Minnesota branch, who gave a most interesting account of methods of carrying on the Junior work, illustrating her remarks by a short chalk talk, and showing maps and giving object lessons which serve to make the study of missions a living reality to the childish mind. At the close of Miss Sleppy's address the Reverend Mother Superior of the Order of the Sisters of St. Mary gave an able and scholarly paper on "Church Education." It provoked such very favorable discussion that after the reading a motion was made and carried that the paper be printed and distributed among the Auxiliary branches. Noonday prayers were said by Bishop Anderson. Eighty delegates and visitors from thirty branches were present.

GOOD WORK OF THE CHOIR OF GRACE CHURCH, OAK PARK.

It is believed that the choir of Grace Church, Oak Park (the Rev. E. V. Shayler, rector), is attempting something unique in the history of volunteer boys' choirs, singing a different oratorio for each of the consecutive Sunday evenings of Lent. Anyone who has had any practical experience with the training of choirs will easily recognize what a tremendous amount of rehearsal work this means. Mercadante's "Seven Last Words," "The Raising of the Daughter of Jairus," "The Crucifixion," and Gounod's exquisite composition, "Gallia," have been given. Great credit is due Mr. Kennard Barradell, the choirmaster, and Mr. Ralph W. Ermeling, the organist, for their very ambitious and so far highly successful efforts.

RESIGNATION OF THE REV. GEORGE M. BABCOCK.

The Rev. George M. Babcock, priest-in-charge of St. George's Church, Grand Crossing, has resigned his charge, his resignation to take effect May 1st. During Mr. Babcock's three years at St. George's a new organ has been installed and considerable progress made toward reducing a long-standing debt. He will take charge of the Church's work in Cairo, Ill., in the diocese of Springfield.

GENERAL AND PERSONAL NOTES OF INTEREST.

The Rev. Dr. Hopkins, secretary of the Fifth Missionary Department, returned to Chicago on Monday in Holy Week, after three weeks spent in the diocese of Indianapolis and one week in St. Louis, Mo. His itinerary during April will include visits to Hammond, Ind., Milwaukee, Wis., and about ten days in the diocese of Springfield.

The Hibbard Egyptian Library of the Western Theological Seminary has just received a consignment of papyri from the Egypt Exploration Fund. These papyri are from Oxyrhynchus and Hibeh. The Bible class of Trinity Church has taken the papyri department of the library under its care.

The Round Table met on Monday, March 29th, in the Church Club, to listen to a very able presentation of the subject, "Present Status of Higher Criticism," by the Rev. O. A. Toffteen, Ph.D., of the Western Theological Seminary. The Rev. J. H. Edwards presided. There was no discussion of the paper. About thirty clergy were present.

The combined choirs of St. Paul's Church, Kenwood, St. Bartholomew's Church, Englewood, and Christ Church, Woodlawn, gave a most magnificent rendition of Stainer's "Crucifixion" at St. Paul's Church on Sunday afternoon, March 28th. These three choirs have sung together several times in the past and have done most excellent ensemble work.

Dean Phillips of Kankakee has been having a serious illness, to the alarm of his many friends. We are very happy to announce that he is recovering. As the oldest and most venerated of all the clergy of the diocese, the announcement of his illness caused most serious apprehension on the part of his friends, who are legion in number. RENMUS.

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IN THESE DAYS it seems that we are coming to realize, more forcibly than in the recent past, the evils of division. These evils are, indeed, very great. They tend to lessen the influence of our holy religion amongst ourselves, and to hinder its spread throughout the world. The prayers for unity in our Prayer Book should be brought distinctly before the people and offered up in our private as well as in our public devotions. Certainly we should all do that, and then unity, we may hope, will come in God's good time. But occasional meetings of various bodies for religious purposes, when habitual separation from the Church is the rule that is acquiesced in, are not likely to hasten it. Rather they will tend to perpetuate divisions by leading people to suppose that they are but of trifling consequence. Consciousness of the evils of division may expose us, indeed, to a great danger. It may tempt us to part with our heritage, to cast away principle in order to effect a nominal union with others whose principles are imperfect or fluctuating. It may tempt us to forget that we are in trust with the truths we have received, and that there can be no real unity, except on the basis of fixed principle. The cry frequently goes up, even from our own people, How much stronger and more influential we should be if our numbers were greatly increased. True, if all had the same mind in essentials and spoke with the same voice. But if this were not the case, increase in numbers might, and probably would, result in decrease of strength. And it is very difficult, if not impossible, to see how we can engage in missionary work in perfect harmony with those who disbelieve in what we hold to be according to the teaching of our Ordinal, the Divine Constitution of the Church. We most thankfully acknowledge the services of many of our separated Christian brethren to the common Christian cause, but we should be doing them ill service if we should part, on their account, with essential or supplemental truths which, as yet, they do not accept. And it is the spirit of the world, not of Christ, to rely upon numbers for doing the work of God. We hold the principles of Church life that have been transmitted to us, as a sacred trust, that we can on no account, surrender.

"Let the world take us as it may,
We must not change our road.

—*The Bishop of New Westminster.*

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AS IT WAS with the Head, so it must be and has ever been with each of the living and abiding members: first, humiliation and suffering for love's sake; then blessedness and glory, still all of love: only in Christ our Head, these were all perfectly and infinitely; in each one of us His members, according to our measure of holiness and grace from Him.—*Keble.*

## THE BURIAL OF JESUS.

No plaintive hymn or word of prayer
Comes floating on the evening air;
No priestly voice with sacred rite
Breaks on the stillness of the night;
Nothing relieves the solemn gloom
That gathers round the rich man's tomb.

No long procession wends its way
Along the road from Calvary;
No measured tramp of human feet
Reëchoes from the crowded street;
And only strangers come to mourn,
While Jesus to His rest is borne.

It is the funeral of a King,
But still no muffled vespers ring;
The funeral of the King of kings,
But yet no earthly monarch brings
A royal retinue to swell
The honors of his burial.

With hastened hand and hurried stir,
They place the spices and the myrrh
Within the linen robe, that wound
His scarred and sacred body round.
And then, with reverent step they lay
His mangled, precious form away.

The work is done and all is still.
The empty cross, upon the hill,
Casts its dark shadow on the ground;
The Paschal moon illumes the mound
Where Jesus rests, secure from harm,
Beyond the reach of hostile arm.

In the lone garden where He lies,
No sounds from human voices rise,
But angels keep their vigils here,
Unheard by any mortal ear;
Watching all through the night alone,
Waiting, to roll away the stone.

Thomas M. Clark,
*Bishop of Rhode Island*, 1854-1903.
[*Written in his Old Age.*]

## THE HYMNOLOGY OF EASTER.

By Patricia.

A CHRISTIAN coolie from the Mauritius met a Christian Chinaman from Peking on board a vessel bound for Bombay. Each of them had a copy of the Holy Gospels in his hand, the one in Tamil and the other in Chinese, but they found it quite impossible to understand each other. They sang hymns, the tunes of which were familiar, and then the Chinaman seized the hand of the Hindu and shouted, "Alleluia!" It was a Masonic sign which proclaimed their brotherhood. Such is the marvellous power of the "theology of hymns." It does for the converted soul what creed and catechism fail to do, it makes the eternal truths of the Gospel clear even to a feeble understanding. And such is the power of our Easter hymnology. These hymns have been sung for ages, not in the very words, but in the veritable truths of the historic resurrection which the Church has believed from the very first.

In looking over the Easter hymns I cannot find anything earlier than the fourth century. It is from the pen of Ambrose, the sainted Bishop of Milan, whose memory is still held so dear in that fascinating city of contrasts, which is attractive to the summer tourist. It begins:

"At the Lamb's high feast we sing
Praise to our victorious King."

There are many translations of the original, and it is more than probable that Ambrose handed down the ideas, if not the words, of one of those "spiritual odes" (Eph. 5:19; Col. 3:16) which had been sung from the very first "Day of the Resurrection."

"'Welcome, happy morning!' age to age shall say,"

has an apostolic ring about it although we do not meet with it until about the middle of the sixth century. It was written by Fortunatus, an Italian by birth, and at one time a gay, dissipated, wandering minstrel. He was eventually brought to Christ and lived to be Bishop of Poitiers. He also wrote the Easter processional,

"Hail, festal day, for evermore adored,"

which, it is said, Jerome of Prague sang at the stake.

Tourists to the Holy Land usually visit the old monastery of Mar Saba, on the slopes of the Kedron, near the Dead Sea, and then they are told that it was within these walls that two of our Easter hymns were written by John of Damascus, somewhere about the year A. D. 780. The first of these is the ancient Greek hymn still sung in the Eastern Church,

"Come, ye faithful, raise the strain
Of triumphant gladness."

Another Easter hymn from the same author is:

"The day of resurrection!
Earth, tell it out abroad."

John of Damascus did for the Eastern Church very much what Charles Wesley did for the Western in modern times. He taught theology through "the Christian ode."

The hymns which were written by the Evangelical leaders of the eighteenth century were for the most part subjective rather than objective, and we have no Easter hymn from the pen of William Cowper or John Newton. Even the Easter hymn of Reginald Heber, Bishop of Calcutta, beginning,

"God is gone up with a merry noise,"

does not find a place among our collections, although this popular hymn writer intended it for Easter day.

Thomas Scott, the Evangelical commentator, has given us an Easter melody in the popular carol beginning,

"Angels, roll the rock away!"

There is a very beautiful Easter hymn which is sung in India, beside the open grave of the soldier, which runs:

"Jesus lives! thy terrors now
Can no longer, death, appall us."

Its author was Christian F. Gellert, born at Haynichen in Saxony, A. D. 1715. The beautiful story of his life adds increased interest to this hymn, which is very popular in Germany and in England.

Many are the rich treasures of sacred song which have been dug out of the old Abbey of Clugny, and among them the Easter hymn:

"Morn's roseate hues have decked the sky,
The Lord has risen with victory."

Among the popular hymns for Easter is the well-known production of Charles Wesley, "the sweet songster of the English Church," whose grave is in the old Marylebone churchyard, but whose monument stands in Westminster Abbey beside those of his illustrious brother, John Wesley, and the great hymn writer, Isaac Watts. There are many readings of Charles Wesley's Easter hymn, but it usually begins:

"Christ the Lord is risen to-day,
Sons of men and angels say."

The old Easter hymn which our grandfathers and great-grandfathers sang is found in the much depreciated collection of Tate and Brady, and is traced to the Latin of the fourteenth century. It begins:

"Jesus Christ is risen to-day,
Our triumphant holy day."

Bishop Charles Wordsworth of Lincoln and at one time Dean of Westminster, has left us an inspiring Easter hymn:

"Alleluia! Sing to Jesus!
His the sceptre, His the throne!"

Thomas Kelly, the son of an Irish judge (A. D. 1814), has given us:

"Hark! ten thousand voices sounding
Far and wide throughout the sky."

The beautiful hymn which is so frequently sung at funerals, beginning,

"The strife is o'er, the battle won,"

is an Easter hymn by an unknown author, but it was translated by Francis Potts fifty years ago.

The Rev. Sabine Baring Gould, the writer of so many familiar hymns, and among them "Onward, Christian Soldiers," has given us an Easter hymn expressive of belief in the Resurrection. It begins:

"On the resurrection morning
Soul and body meet again."

Those who seek information regarding the authorship of our Christian hymns, will find it given in a most exhaustive work entitled *A Dictionary of Hymnology*, by the venerable vicar of Topcliffe, England, the Rev. Dr. John Julian. Dr. Julian has recently presented to the Church House, Westminster, in London, his large collection of hymnological manuscripts and books. His *Dictionary* is found in most of our large libraries.

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Depend upon it your hours spent over the Bible with a serious mind will not return unto you void, however little comfort they seemed to bring you at the time.—*Selected.*

## WHAT CHURCH ORGANIZATIONS CAN DO TO PREVENT CONGESTION OF POPULATION IN LARGE CITIES

Abstract of Address Given by Mr. Benjamin C. Marsh, Executive Secretary of the Committee on Congestion of Population in New York, at the Church Club of New York, March 31, 1909.

THE enormous potentiality of the Church is appreciated only by those who realize what a well-organized body of men and women actuated by the highest motives can accomplish. If the Church in New York City, not as a Church but as citizens and men and women, undertook to prevent congestion of population, they could practically achieve it.

It is necessary first, of course, to define what we mean by "congestion of population," and a two-fold definition may be given: first, the number of people per room, and second, the number of people per acre. Inevitably, however, when there is a large number of rooms to the acre with several people in each room there will be overcrowding per acre as well as congestion in each room.

Several reasons may be assigned for congestion, and certainly the economic one is fundamental, since, no matter what the desire of people may be to live with a decent degree of privacy and space, it will be impossible for them to do so if they cannot afford the space, the light, and the air. On the other hand, certain families with a fairly good income are not particular to maintain the standard which health requires. The law should enforce a certain standard in exactly the same measure as it enforces isolation of contagious diseases and pure food laws. Legal enactment cannot however furnish a family with money to get the space which they need to have. It is at this point that legal restrictions upon the use of land are shown to be necessary to prevent the overcrowding we all deplore. Space, privacy, and gardens are not possible for people on land where an enormous profit has been made. All agree that two or more per room is overcrowding.

Most civilized countries have agreed that a density of 100 or 150 per acre is the maximum, and foreign countries are gradually attempting to enforce a standard which will restrict the density per acre to sixty or seventy-five. It is significant, however, that Chicago has at present in its most densely populated ward a density of only 107.3 per acre, Boston only about 192 per acre. In only a limited section, however, of London is there a greater density than 16.6 per acre. The laws of New York have permitted and are still permitting a density of 3,000 and over to the acre. The fundamental reason for this is the desire to make enormous sums of money from the land, and also lack of transit; but all the rapid transit possible, beginning with an air ship, an elevated railroad, a surface railway, and a subway, would not prevent congestion of population when people can use the land as they are permitted to in New York.

The first and most important thing, therefore, which the Church can do to prevent congestion of population is to standardize conditions under which people may live, to forego and to legislate to compel others to forego the making of fortunes on land where such fortunes are built, as at present, upon the conditions which not only injure people physically, impair their health and vitality, but, as all the history of New York goes to prove, even more endangers their moral welfare. It is, perhaps, this point of view which will appeal particularly to Church members, and to them the appeal comes directly, since such a large proportion of the land of Greater New York is owned by men and women who are members of the various Church organizations.

People are not invited by any means to sell all that they have and give to the poor, nor to be completely or eternally content with such things as they have; but, on the other hand, it is absolutely necessary that there should be some limit to the profit which can be made upon land, a limit dictated by the rights of men and women and children whose health will depend upon the conditions in which they are living. If the Church is willing to recognize, and not only to recognize but to be the leader in recognizing, and to induce others to recognize this right, they will have achieved a victory in the development of better living conditions and in securing the possibility of higher morals through the bettering of environments.

The opportunity of the Church to assume leadership in this effort is one which must be accepted now, for the sake of the millions who will be benefited thereby.

## JAPANESE ON EUROPEAN CHRISTIANITY.

THE following, from the New York *Times*, is especially interesting as showing the impression made upon an enquiring Japanese by the different religious systems of Europe, including England:

Tokio, March 10.—Dr. Anezaki of the Tokio University, who has made a special study of modern religions, contributes an interview on his observations of European religion made during his recent tour of the Continent.

"The French and the Italians," he remarks in the *Japanese Weekly*, "may be divided from a religious point of view into two camps—those of superstition and of atheism. But in England, although there are extremes represented by conservative believers and radical thinkers, still these two extremes are joined together by many shades of beliefs. In France and Italy there are some people who firmly believe in the tradition of the Church, but this belief does not seem to have any influence on their thoughts or conception of morality. Religion and morality seem to be on two different planes. Religion in the countries mentioned is apparently identified with the mere forms and rituals of the Church, in which confessions and the sacraments figure most prominently. These rites seem to afford peace of mind to the faithful, who are imbued with the belief that all their sins and wrong-doing are absorbed by their observance. No doubt, confession is a strong factor in a religion, but it has a tendency to make people feel that they can wipe off all dues by resorting thereto.

"In England is encountered a different state of things. Religious life in England is so complicated that it is not easy to make a definite classification. One noteworthy feature, however, is the renaissance of Catholic influence. English Catholicism is not characterized by superstition to the same extent as that on the Continent, but its followers observe absolute obedience to the Church and apparently remain indifferent to the teachings of science.

"The national Church of England is said to be Protestant, but in reality it is Catholic in all but name. The Church is organized on Catholic principles, and its creed and ritual are conservative. But in the bosom of this Church not all its bodies are so proximate to Catholicism. Those which are so are known as 'High Church.' Among the 'Low Churches' are some so liberal as to doubt the divinity of Christ. Methodist Churches seem to place great value on their own tenets, and we can discern among them the spirit of intolerance. Congregationalism and other religious sects embraced in the new theology hold quite liberal views.

"On the other hand, there is a body known as 'Christian Scientists,' who are very similar in their creed to the followers of Tenrikyo in Japan. In England there are a considerable number of people who entirely ignore religion and faith and maintain that a moral life in accordance with social requirements is all that is required of man. Thus, all grades of religious opinion, from extreme conservatism to the very verge of Nihilism, are met with in England, and what this condition of affairs will develop into is a question to which one cannot give a definite answer. Whether these bodies will split up into still smaller bodies or be consolidated into one or two camps is hard to tell. Personally, I like the state of things pervailing in England. There is life, vigor, and liberty of thought and possibility of development as the result of controversy."

## THE RISEN LORD.

The sun comes dancing through the dawning day
To greet thine advent, heavenly Easter Morn,
For He, the God in human likeness born,
Has swept the fetters of the grave away!
The friends His lifeless Body did array,
He needed not to leave that place forlorn;
The fragrant linen by the Saviour worn,
A witness mute, in folded order lay!

O Risen Lord! Sole Conqueror of Death!
In Thee the perfect Manhood now reveals
A power imperial, an estate divine:
Help us, the lowly pensioners of breath,
To hold the hope, to win the faith that seals,
Submitting wholly every will to Thine!

Morrisville Pa. Richard Osborne.

Ailments are never relieved by much talking. The person who is in trouble only deepens the trouble by continually discussing it. The temptation is strong upon us all to forget this; and it is refreshing to find one who resolutely declines to forget it. An indefatigable worker who has had to contend with a great deal of serious illness was under the necessity of writing about her illness as having hindered her in certain work for which she was committed to others. At the conclusion of her letter she said: "You will excuse, I am sure, this reference to so personal a matter; I felt that I really ought to let you understand my frequent remissness. . . . One of my aims has been, and still is, to maintain some other character than that of a woman with an ailment. To do what work I can is my greatest happiness." There is cheery heroism for us. Silence over our troubles may not cure them, but it at least checks their growth. —*Sunday School Times.*

# The American Catholic Theory of the Church

Lectures, or Class Talks, to the Middle Class of 1854-5 at Nashotah by the Rev. William Adams, D.D.

*Originally Written Down, and Now Edited With Notes, by*

THE REV. JOHN H. EGAR, D.D.

## V.

November 9, 1854.

I WANT you to pay attention to this matter: Popery is an union of Church and State. The Pope is supposed to have two swords; in his hands the supreme temporal power and the supreme spiritual power are united. The Pontiff is supreme, and the emperor or king or temporal ruler of whatever kind is his subordinate. The Carolinian theory supposes that the Emperor is supreme and the Pope is his Bishop. Both suppose that the union of Church and State is just, right, lawful, and absolutely necessary. You have the theories before your minds. As soon as both had an opportunity to compare, then began the age of reformations. Each succeeding attempt received a reformation. The first was that of the begging friars under Innocent III. Then Gallicanism. Then the attempted reformation at the Councils of Constance and Basle. Then burst out heretics of all sorts, driven furious by the union of Church and State, until there came in that which is known as the era of the Reformation. There was the Jesuit reformation, the Lutheran, the Calvinist, the English—until finally, on this continent, God pleased violently to pluck apart Church and State, and plant the Church where, perforce, it had to be separate from the State. Look from the time of Charlemagne until the era of the separation of Church and State on this continent, and the period lasts from 785* to 1785, just one thousand years. You see also the elements of confusion and trouble established by Constantine four hundred and fifty years before Charlemagne, and they wrought through all the ages until they came to the burst up of the Reformation so-called.

Take notice here of another matter. In the West we have a proverb, "Dog eat dog." That means that there are evils on both sides, and it will do good if they can be made to clash and destroy one another. It is a very common thing in the divinely ordered system of the universe that one evil should destroy another. Bring two evils face to face and there will be mutual destruction. The two great plagues of Europe, from Charlemagne to the Reformation, were Feudalism and Popery. Yet there is no question that without feudalism the papal system would have ground Europe to the same level with China and Thibet. Without the Hildebrandine system, Feudalism would have made a Dahomey of Central Europe. The feudal system was the most brutal system that ever oppressed an unfortunate people; it was most unfortunate for the people, most unfortunate for the clergy. Instead of brawling against popery, we ought to thank heaven that the vile system of feudalism had another system to combat it. If popery is bad, feudalism was bad, too, and dog was made to eat dog in those days.

Look, on the other hand, at Romanism as it was then. You find Bishops fighting Bishops; you find instances of every kind and sort of corruption, and talked of by everybody in the Council of Constance just as hard as we talk now. Now, gentlemen, looking at the Church, how could it be so corrupted? I gave you an answer, a Butlerian answer, yesterday. You state a question I cannot answer, but Christianity is none the less true. Questions in reference to the course of external nature can be put which cannot be answered, and yet you live under it. Further, with regard to the Old Dispensation, Almighty God wrote a constitution, and yet permitted His peculiar nation to choose a king. I cannot explain the one, and cannot explain the other; they are facts, nevertheless.

Now the Church by its very position must be divided into national Churches. No national Church has the promise of infallibility. On the other hand the union of Church and State does not contradict any article of the Christian faith. So a Church united with the State need not err in matters of faith. Therefore, amid all this corruption the Church remains, and the believer may obtain salvation in her.† A baptized man could live a Christian life in those days; though it must have put a stumbling block in his way to reflect on the condition of the Church. Still there was purity there. But if a man expects to get through the world without temptation in such a degree as God sees fit to give it him, he expects an impossibility. To a Christian in these days it is as great a trial to see the Church as little and feeble as she now is. But if he expects to see the Church in her state of trial appear as she will in her state of glory, he makes a mistake.

From the time of Charlemagne to the present there has been no Church without an union with the State, except this Church. The little Scotch Church of forty presbyters can scarcely be called a Church.‡ There is no Church without the State except our own. What is the great trouble all over the world? Church and State. I think if the Church were freed from the State and her primitive government were given back to her, then her primitive doctrine and her primitive discipline would return to her, and Catholic unity would assert itself all over the world.

Bishop Beveridge in his *Private Thoughts* refers to a Jewish tradition that, as the days of creation were seven, so each is symbolical of a thousand years. Two thousand years, say they, man was left to himself, which period endured to the flood. Two thousand years were under the law; they ended with the coming of our Lord. Two thousand years would be under the Messiah. After that, one thousand years of Sabbatical rest, in which the knowledge of the true God will spread over all the earth, and all shall confess God and the Messiah. Beveridge adopts this doctrine; you will find it in many others; and, for my part, I think it to be true. By and by, when we look at this world it will be different. I see Pearson's statement on page 137; and I see also three hundred millions of Buddhists, three hundred millions of Pagans, one hundred and fifty millions of Mohammedans, as the result after eighteen centuries of Christianity. I say, all have not come to the knowledge of the Messiah; the knowledge of the Lord has not covered the earth as the waters cover the seas; the mountain of the Lord's house is not established in the top of the mountains, and all nations do not flow into it. In seven thousand years all this shall be accomplished. The missionary spirit will arise again,§ the preachers will fly like clouds and as doves to their windows over all the earth—to Mohammedans, to Pagans, to all, the Gospel shall be open, and all shall acknowledge the Messiah, and the prophecies in relation to the earth and to all nations shall be fulfilled.

## VI.

November 9, 1854 (Continued).

I HAVE looked at this history, and can clearly see that for a thousand years the Church has been torn by two great contending parties, the Guelphs and the Ghibellines, and that this has been the sole cause of confusion and strife, and the waste of Christianity in all the world. In the East it got a set-back and lost two-thirds of its whole population. I look upon the union of Church and State as the cause why the progress of Christianity was stopped in the East. In the West you have the saying of Peter of Cluny about 1150: "No such thing for three hundred years as the baptism of an adult. What is the reason? Every

* Dr. Adams takes the date 785 as the year in which Charlemagne completed the consolidation of his empire by the conquest of the Saxons.—*Church Review*, Oct. 1858, p. 371.

† This is never to be forgotten. Dr. Adams' thesis required him to set forth clearly the evils due to the union of Church and State, and he did so with all his force. But there is another side to the picture, and he saw that also. There was much sincere piety in the Middle Ages. In fact it may be conceived that the imperfect Church might, by the mercy of God, in an abnormal condition of society, do its work better than the ideally perfect Church would under those conditions. In the Paddock Lectures for 1887 (*Christendom, Ecclesiastical and Political, from Constantine to the Reformation*), the writer of this endeavors to give this supplementary view of the period Dr. Adams here deals with.

‡ The reason that the Scottish Episcopal Church is so feeble is because she does not admit the laity into her synod.

§ With the beginning of this twentieth century, the last century of the 6,000 years, the missionary spirit has awakened. I have not seen it commented upon, but it made a great impression upon me, that the first Sunday of the twentieth century was the festival of the Epiphany, and therefore the first Sunday lesson of the century was that magnificent 60th chapter of Isaiah: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

child is baptized." So at that time every man was a baptized Christian. In 1850 the French Roman Catholic Church could calculate about two millions of people who might be said to be Catholics. Possibly you may say five millions. Christianity in France has gone back thirty-five millions! In England the Church has lost since Bishop Wilson's time. Then every man was baptized; now probably about four out of sixteen millions are not baptized. In Protestant Germany, infidelity is extending everywhere. In these latter days Christianity has gone back. Look at the Reformed Calvinists in England: "If they only had things their own way, what a world they would build up!" They got things their own way—what has become of the Calvinist world-builders? Yankee Congregationalism has so fixed it that out of twenty-three millions of population on this side the Atlantic nine millions are non-professors. I believe Christianity has gone back in Europe, and her people have been imbibing infidelity for two hundred years.

I believe Almighty God kept this "New World" back till 1550 for making a Reformation—not for getting out ideas of Republicanism—they had them before; not for eating and drinking; but for religious purposes to extend all over the world. In it is the Church. That Church, standing by itself, free from the State, is to exert an influence, in the first place, *within,* in the second place, *without.*

1. Its influence within, you don't dream of. Take any congregation you choose, how many families are attached to it? How many were born in the Church? If you get ten per cent. you get more than there are generally. I have seen it tried in two cases. The Rev. Benjamin Akerly, rector of St. Paul's Church, Milwaukee, stated that out of about 1,250 persons in his congregation, about fifty were born in the Church. Dr. Shelton, rector of St. Paul's Church, Buffalo, stated that twenty-five or thirty were so, in his congregation of about the same size. . . . . Take a common sensible clergyman and send him into a village with adequate preparation, and if he be a man of zeal and piety, in less than three years that man will have one-third of the people of the village with him.* All he has to do is to do his duty. When a clergyman with these qualifications—knowledge, piety, and zeal—may go into any place, he will build up the Church there.

2. The outside influence. We have started up the Colonial Churches of England for self-government, and have led them to require lay representation in the governing body, against the tradition of a thousand years. We have started it going in England, and in twenty years you will have a council of Bishops, clergy, and laity governing the Church according to the laws of God.† Externally, with our 1,600 clergy and thirty Bishops [in 1854] we have moved the Church of England and all her whole dependencies, while they have 20,000 clergy. Within four months Bishop Kemper has received a letter from Bishop Strachan of Toronto, asking for a copy of the journal, with the Constitution and Canons of the Convention of Wisconsin, as he had heard that this diocese had the best Constitution of all the dioceses of our Church; and as he expected to be able to organize under the Act that was hoped for, he wished for a copy for a model. You may suppose that Bishop Kemper was pleased when he received the letter that Lord John Toronto had written to him!

I want you, however, to notice this. When the Bastile was torn down an old man was brought out who had been forty years in chains, and so long in darkness. His fetters had become so habitual that he could not stand without them, and he could not see in daylight. He said, Take me back to darkness, and let me wear my fetters, until by little and little I can get accustomed to freedom and light. He had to spend some time in getting accustomed. Here the Church for a thousand years has been in darkness and in the fight of the Ghibellines and Guelphs. Under Church and State, whether from the Papacy or from anything else, her eyes are dim in the light, and her feet weak from the fetters. The other day she got free; she is not able to walk as she will walk a hundred years hence; but she is getting more and more alive. The Church is getting to feel what and where are its progress and increase; and it will take hold of the people of the United States and make them believe, not popery, not despotism, but the Constitution of the United States and the Creed of the Catholic Church; and it will show all the state-bound Churches what to do, and they will do it; and the Church will be what it is promised to be, and what it never yet has been.

My argument has reached the point at last. At the same time it has got around to the thing as clearly and distinctly so. We have been about three days in reaching it. Now ask me what I believe, and I'll tell you. My belief is embraced in these words: American Catholic Church.‡ Placed by the Providence of God on this continent for this purpose especially. I believe every reformation has mistaken and overlooked the great fundamental error of all—the union of Church and State. All over Europe, Asia, anywhere—for one thousand years—we are the first Church, separate, living, flourishing in separation from the State, and we shall make folks feel it. But it is hard to get off the fetters and the gloom.

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* This seemingly too sanguine estimate was not improbable in the early days in the West, when it was made. Of course in the more settled and stratified East, it would not hold. But it is true everywhere that the clergyman with knowledge, piety, zeal, and the aid from above which is implied, will build up the Church.

† I look upon this as a remarkable forecast. It was spoken in 1854. I suppose Dr. Adams had in mind the reform of convocation; but the fulfilment far surpasses the prophecy. Not only have Houses of Laymen been added to both Convocations, but there is a Representative Church Council in which laymen are members. In Church Congresses also, although they have no legislative authority, the voice of laymen is heard, having influence in forming and expressing public opinion in the Church. As showing the world-wide extent of the American Catholic influence, it may be added that in 1867—only thirteen years after Dr. Adams expressed this conviction—the first Lambeth Conference met, attended by 76 Bishops, out of 144 who were invited. The second was in 1878, 108 Bishops present, 173 invited. In 1888, 147 Bishops attended out of 211 invited. In 1897, 240 were invited, 194 attended. In 1908, 243 attended, 334 were invited. Whittaker's Almanac for 1908 gives the number of Bishops of the Anglo-American Communion as 334, of whom only 71, those of England and Wales, are "Church and State" Bishops. 334 minus 71 are 263, giving a majority of 192 Bishops whose dioceses are organized on the American Catholic plan, over those of the Constantine-Charlemagne plan. And that in 54 years!

I have not the statistics of the Oriental Communion for the present year, but in 1872 the Rev. Charles R. Hale (late Bishop Coadjutor of Springfield) published a list of Sees and Bishops of the Orthodox Eastern Church, including Russia, in which he gives the total of Bishops as 331.

How the "logic of the position" works out may be seen by the following extracts from *The Constitutional Authority of Bishops,* by Dr. A. Theodore Wirgman, published in 1899. The author of this learned and judicious book, who is a distinguished priest of the South African Church, writes in the interest of a constitutional development of the Lambeth Conference into an Anglican Patriarchate on primitive lines. All the more significant, therefore, are these sentences from his concluding chapter: "The recovery of primitive procedure and discipline by Anglican Christendom is capable of ready accomplishment, *save in England itself.* The Anglo-Saxon mind is eminently practical, and the practical wisdom of the primitive discipline readily commends itself to Churchmen of the United States and the British Colonies. . . . . The chief obstacle to the consolidation of the Anglican Communion on lines of primitive and Catholic order lies with the unconstitutional tradition of mediaeval prelacy, which hampers the English Episcopate even more than its alliance with the State. . . . . English Churchmen are so insular, and so much wrapped up in their own burning questions, that they do not often trouble to find out what American and Colonial Churchmen are thinking on such a question as the Canterbury Patriarchate and the true function of the Lambeth councils. . . . . *It may be necessary for the Established Provinces of Canterbury and York to be severed from their State connection before the ideal conveyed by that outline is fully realized.*

‡ As I said in the introductory note, I believe in the original notes from which this copy is made, the name American Catholic Church was first written down, except perhaps in some private memoranda of Dr. Adams himself. Dr. Adams was the author of it. He first gave it to the world in print in an article in the *Church Review and Ecclesiastical Register* for October, 1857, entitled "The Apostolic Ministry in the Apostolic Position."

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No man can attain any development worthy of the name by playing traitor to his duties. The best development is that of character of the spiritual nature, and it comes directly from sacrifice. It is a curious thing that those who run away from husband or wife to seek it, who desert their children, and affront society, almost invariably degenerate along the very lines on which they hope to advance. Human nature is one, and this being so, the normal man can not advance intellectually when he deteriorates morally. Even if he could, the prize would be too dearly bought. The trouble with most of those who take this easy view of life is that they have failed to educate themselves—or are the victims of a false education. It is the first duty of men and women to be clean and brave and true and self-sacrificing and subject to their own higher nature. They are not, except in the rarest cases, under any compulsion to lie or steal or to be impure. Perverts and degenerates are, as insane people, under another law. But the thought is not of these. It is of the overwhelming preponderance of normal people, and not of the rebels against society. We cannot construct a social theory based on the abnormal types.

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Heaven and earth, angels and men, all powers and creatures whatsoever, are wonderfully ordered and overruled by Him, so as to work together for good to them that love God.—*Selected.*

# Department of Social Welfare

*Edited by Clinton Rogers Woodruff*

THE WHITE HOUSE CONFERENCE ON CHILDREN.

THERE has been a disposition in some quarters, yes, one is justified in saying many quarters, to criticise President Roosevelt for his alleged dabbling in many things heretofore regarded as beyond the pale of his official duties. For one, I believe he has done great good by directing, through his great personality and his great office, public attention to important and pressing in the White House. Some of the things that were said and problems. When the President takes up child labor, for instance, it at once acquires a place in the public mind it could not otherwise secure, because it is the President who takes it up.

The recent White House Conference on Children was important not only because of the subject; but because it was held done were highly important, but as usual on such occasions, it remained for President Roosevelt to put the right emphasis on the right points at the right time. We must not overlook, as he pointed out, that while

"The government can do much, we must never forget that the government cannot do everything; there must always be help by individuals and associations outside; that religious and philanthropic associations of many different kinds must coöperate with the government or we cannot get the best results. Another thing as to the government itself. Remember that 'government' is not merely an abstract term. The government consists of the men in it, and if you do not have the right men handling any part of a great governmental system, then that part will work badly. In the last analysis the human equation is the vital equation in dealing with all these questions. The wit of man cannot devise a system so perfect that it will work well unless it is worked by men both good and wise and unless outsiders who take a genuine interest in the matter also give their aid and exercise their supervision."

Again his statement of the importance of the subject of the conference was both happy and striking:

"There can be no more important subject from the standpoint of the nation than that with which you are to deal; because when you take care of the children you are taking care of the nation of to-morrow; and it is incumbent upon every one of us to do all in his or her power to provide for the interests of those children whom cruel misfortune has handicapped at the very outset of their lives. I earnestly hope that the members of this conference will take a progressive stand, so as to establish a goal toward which the whole country can work. In other words, I earnestly hope that each of you will consider not only the interests of his immediate locality, but the interests of the nation as a whole. There are of course several different types of conditions which you are trying to meet. I believe that we all of us have come to the conclusion that where possible the thing to be done for the child is to provide a home for it; and that where that is not possible, we should make the conditions as nearly as possible like those which the child would have in a home. There is ample room for all existing institutions, but the work of extension should so far as possible be a work of extension in home-placing; and where that is not possible, to make the conditions surrounding the child that cannot be put in a home, as nearly as possible like those which would obtain were the child in a home.

These views although expressed at the outset of the conference quite fully and clearly set forth what were the conclusions finally reached after a careful and thoughtful discussion. The fact that *Charities and the Commons* quoted the address in full, while only referring to the others, would seem to support my impression that the President's address was intrinsically as well as officially the most important utterance. For that reason I feel justified in making a further quotation:

"There are half a dozen different types of children for whom we need to care. There is first of all the complete orphan, the child who has lost both father and mother. For this child we wish to make permanent provision. My own belief is that the best kind of permanent provision, if feasible, is to place that child in a home. We then have to meet the case one of the most distressing of cases — where the father has died, where the breadwinner has gone, where the mother would like to keep the child, but simply lacks the earning capacity. Surely in such a case the goal toward which we should strive is to help that mother so that she can keep her own home and keep the child in it; that is the best thing possible to be done for that child. How the relief shall come, public, private, or by a mixture of both, in what way, you are competent to say and I am not. But I am competent to say what I think the goal should be. Then we come to the case of the child who must temporarily be taken away from the parent or parents but where it is not desirable that the separation should be permanent. Those children offer cases for which the institution is peculiarly fitted. There are other problems, of course, that you will have to deal with: for instance the crippled child, the child that cannot be treated at home for a disease, but yet can be completely cured in a hospital; and the case of the child whose parents are hopelessly vicious or hopelessly inefficient. Here we must provide for the exercising of the greatest wisdom obtainable in knowing just where to draw the line; so as to know just when it becomes necessary to say that even the undoubted advantages of keeping the child in a pretty poor home, if that home is its own, are counterbalanced by the fact that the home has become not a source of benefit, but a source of menace and danger to the child. You will have to consider a dozen such problems."

To *Charities and the Commons* I am indebted for the following brief outline of the declaration of principles adopted by the conference. It affords a splendid basis for a programme of substantive, progressive work:

1. Home care: Children of worthy parents should, as a rule, be kept with their parents.
2. Preventive work: Agencies caring for children should cooperate to ascertain and control causes of dependency.
3. Home finding: Homeless and neglected children, if normal, should be cared for in families, when practicable.
4. Cottage system: Institutions should be on the cottage plan with small units, so far as possible.
5. Incorporation: Agencies caring for dependent children should be incorporated, on approval of a suitable state board.
6. State inspection: The state should inspect the work of all agencies which care for dependent children.
7. Inspection of educational work: Educational work or institutions caring for dependent children should be supervised by state educational authorities.
8. Facts and records: Complete histories of dependent children and their parents should be recorded for guidance of child-caring agencies.
9. Physical care: Every needy child should receive the best medical and surgical attention, and be instructed in health and hygiene.
10. Coöperation: Local child-caring agencies should coöperate and establish joint bureaus of information.
11. Undesirable legislation: Prohibitive legislation against transfer of dependent children between states should be repealed.
12. Permanent organization: A permanent organization for work along the line of this declaration is desirable.
13. Federal children's bureau: Establishment of a federal children's bureau is desirable and the enactment of the pending bill is earnestly recommended.
14. Suggest special message to Congress favoring federal children's bureau and other legislation, applying above principles to District of Columbia.

"NONE OF YOUR BUSINESS."

I often wonder if we fully appreciate the great progress that has really been accomplished in a generation. A magazine writer on Commodore Vanderbilt a month or so ago said:

"He managed these properties, spent many millions in their reconstruction, and manipulated their securities with absolute independence of all minority stockholders. That the public had any legitimate concern with his railroads would have struck the Commodore as absurd. Once, upon the witness stand, he repeatedly replied, 'None of your business' to a regularly authorized inquisitor who was attempting to get certain first-hand information concerning the Central's affairs. Before he obtained control of the Central, its official reports were fairly complete; afterward, they did not furnish the most rudimentary information. He had the utmost contempt for the law and its representatives. 'Law!' he once roared, 'what do I care about the law? Hain't I got the power?' Once, observing that a Central director had not voted for certain propositions which had been under consideration, he asked the reason why. 'Don't you know, Commodore,' his friend replied, 'that each and every one of those transactions is absolutely forbidden by the statutes of the state of New York?' 'Good gracious, John,' said Vanderbilt, 'you don't suppose you can run a railroad in accordance with the statutes of the state of New York, do you?'"

Full responsibility has not yet been enforced by any manner of means, for "I don't know" and "I don't recollect" are all too frequently the reply of railroad chiefs; but even at that there's a long road between "none of your business" and "I don't recollect." The very form of the latter is a concession, and it will not be many years before we will not have to depend upon the faulty memory of a man; the written records will be sufficient.

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THE LORD smells a sweet savor, and accepts our prayers, as incense in His Tabernacle, for the sake of Him who unites them to His own sacrifice.—*Keble.*

*Helps on the*

# *Sunday School Lessons*

*JOINT DIOCESAN SERIES*

SUBJECT.—*The Life and Teachings of Our Lord Jesus Christ.*

*BY THE REV. ELMER E. LOFSTROM*

## HE RAISES LAZARUS TO LIFE.

FOR THE FIRST SUNDAY AFTER EASTER.

Catechism: XVI. Parts. Text: St. John 11:25.
Scripture: St. John 11:30-46.

THE restoring of Lazarus to life is the greatest miracle performed by our Lord. It marks the climax both of faith and of unbelief. It is the last of the seven miracles which St. John had selected to work into his plan for showing clearly that Jesus is the Son of God (20:30, 31).

It marks the climax of faith. "Many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him." They told others of the miracle. When a few days later He came again to Jerusalem, the triumphal entry is directly connected with the faith which sprang from this miracle (St. John 12:17, 18).

But it also marked the first climax of unbelief. St. John has taken pains to show that each of the miracles which he records had two effects. They gave rise to the growth, side by side, of two opinions of Jesus. Some believed, some were hardened. Blinding themselves to the meaning of the lesser signs, they were so hardened that they would not yield their hearts even when they saw Lazarus come out of the four days' grave. We are reminded of Jesus' own words: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Enough evidence cannot be submitted to convince those who are unwilling to believe. We must cultivate the ability to understand the signs which God gives. It is by cultivating the spirit of faith that we get the vision of the truth—

> "Earth's crammed with heaven,
> And every common bush afire with God,
> But only he who sees, takes off his shoes."

In the setting of this miracle, we are given not only the external circumstances, but also what we might call the mental or moral circumstances. Read the whole chapter. The actions of the Master are deliberate, and in accordance with His perfect faith. He delayed in Perea with the full knowledge of what it involved for Lazarus. He knew that he whom He loved was sick and about to die, yet He went not to him. He said that He was glad that He was not there *for their sakes.* He let His friend die, "for the glory of God, that the Son of God might be glorified thereby."

The outcome showed that the prayer of the sisters was denied that they might have a better gift. God only knows whether what we ask is "expedient for us." We ought therefore to trust Him fully, and never ask except with the full willingness that not our will but His be done. The teacher can easily illustrate this point from the fact that parents must often delay or deny the asked for boon because their greater wisdom understands what the granting of the gift would mean.

The main teaching of the miracle centers about the words of the text. The miracle follows these words of Jesus almost as an object lesson explaining the truth of His words. It teaches two truths: First, that true resurrection and life have their beginning here and are a present possession. Second, that they become ours through being joined to Him.

The resurrection and life of which He spoke do not belong to a future existence only. His words were addressed to Martha when she had just confessed her belief in the resurrection at the last day. He evidently meant to add something to that thought. It is the truth in the words "and the life," and, "shall never die." He brought out the fact that He was bringing in a new order of life, a life not affected by death. "Whosoever liveth in Me shall never die." The body still dies, therefore this life must be something better and higher than mere existence. It does something more than add endless years to an earthly life. That were no boon. It consists rather in the deepening of life so that it takes on qualities which endure. It refers to quality, not quantity.

What He announces, then, is a new life which He brings to light. The life which we get from Adam has a definite beginning and end. Bound up with it, however, is the possibility of something better and more permanent. That new life in Him has as definite a beginning as the other. But the "New Birth," like the old, only starts us in the life. It brings us into union with His life. We must obey the laws of that life. We must let our lives be filled and animated by the Spirit of the Christ. We must be His "friends," sharing His aims, and helping carry them out.

This may be illustrated from the fact that the man who was raised was one of whom Jesus could say, "Our friend Lazarus." It is this which makes the miracle illustrate the truth that he who lives and believes in Him shall never die. Lazarus had known and obeyed His voice in life. He still knew and obeyed the voice "even though he died." Compare Catechism Questions II. and XVIII.; and I. Cor. 15:22.

Another important truth to be noticed at this Easter season is that the raising of Lazarus was a very different thing from the resurrection of Jesus. Indeed, the account of the raising of Lazarus throws some light upon the difference. Lazarus, when he came forth, was "bound hand and foot with grave clothes; and his face was bound about with a napkin." Jesus had been prepared for burial in the same way. But whereas Lazarus, in returning to the old life, had to be released from the clothes, the risen Lord left the linen clothes lying just as they had been when about His body, only empty. His body had been changed into a spiritual body, and the clothes had no power to hold or to bind Him.

The waiting until Lazarus was dead four days made the witness of the sign to the power of Jesus very great. According to the Jewish belief of the time, the soul of the departed hovered near the body for three days. But when after that time the body was seen to pass to decay, the soul finally took its leave of the place. When, after even this lapse of time, Jesus brought Lazarus back to life, it was proof of His power, conclusive to any one open to conviction.

# *Correspondence*

***All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.***

## THE HISTORY OF GENERAL CONVENTION.

*To the Editor of The Living Church:*

AS a statement in my article published October 2, 1907, in the Richmond *Times-Dispatch,* on "The History and Work of the General Convention" has recently been quoted, and challenged for accuracy of statement, will you kindly insert the following excerpt from Bishop Perry's edition of the *Journal* of the 1820 General Convention, and greatly oblige some friends who do not have access to the original or the official reprint?

"JOURNAL OF THE HOUSE OF BISHOPS,
"PHILADELPHIA, Wednesday, May 24th,
"5 o'clock P. M.

"The house met. Present as this morning.

"The house refused to concur in the Canon—*of the officiating of persons not regularly ordained and repealing the thirty-fifth Canon*—proposed by the House of Clerical and Lay Deputies, and notice thereof was given to that house with the following statement of their reasons for non-concurrence:

"The Bishops have found by experience that such ministers in many instances preaching in our churches and to our congregations, avail themselves of such opportunities to inveigh against the principles of our communion; and in some instances have endeavored to obtain a common right with us in our property. It is therefore not from the want of charity to worthy persons dissenting from us, but for the maintaining of such charity, and to avoid collision, that we declare our non-concurrence.

"The Bishops further declare their opinion concerning the thirty-fifth Canon, as it now stands, that it does not prohibit the officiating of pious and respectable persons as lay readers in our churches, in cases of necessity or of expediency."

Newark, N. J., April 2, 1908. Very truly yours,

JOHN KELLER.

## ALTAR FLOWERS ON LENTEN SUNDAYS.

*To the Editor of The Living Church:*

INFORMATION is desired concerning the appropriateness of having flowers on our Church altars during Lent. In some of our Philadelphia churches flowers are in evidence on the altars every Sunday during Lent, including Passion Sunday. In others, like St. Luke's, Germantown, and Transfiguration and St. Mark's (city), no flowers are seen during Lent, except at feast of Annunciation. At the church which I attend as worker and worshipper it has been the custom for those of the parish who would, to furnish flowers for the altar, each or any Sunday, as a memorial of some departed loved one. Hence, during Lent we have had flowers thus dedicated on our altar each Sunday during Lent, including Passion Sunday. This custom is human, loving; should it, therefore, be disapproved of as *not* good Churchmanship, *not* Catholic custom?

188 Maplewood Ave., G. H. Hefflon.
Philadelphia, March 29, 1909.

[Sunday is always a feast day and always a memorial of the Resurrection, and flowers are therefore always appropriate in churches. At the same time the severity of Lenten services has, in fact, led to the idea that flowers somewhat infringe upon that severity, and ceremonial authorities commonly suggest their omission, at least on any considerable scale, during Lent.—Editor L. C.]

## STOP HERE!

*To the Editor of The Living Church:*

WE have seen such signs on our public roads, and passengers get on and off at their option. But on *our* road, at Station 65, the officers of the army and navy must stop here.

Now, it seems that the clergy of the Church are expected to stop at the same station. The United States government has provided ample means for her officers to retire, and the Church is trying to do the same for her clergy. Fortunately the Bishops are exempt, although in England the idea is being agitated that even they shall be included in this retirement.

The required physical strength of military life may call for the retirement for them. But why the clergy? The lawyer, the physician, the student in any calling can go on to station 70 or 80. Why is this limit of 65 chosen to close the ministerial life? Is this the end of our clerical usefulness?

Few can enter upon this work before twenty-five or thirty, and this is but the beginning of their life's work, their usefulness increasing with their years of experience. Their first work is not supposed to be their best, in fact there is no avocation that requires so much preparedness, aside from natural gifts, as the Christian ministry. The college and the seminary lay only the foundation for further development, and a time for further preparation is always to be desired. If possible, it would be a great boon to the newly ordained, as well as the Church (as is often the case) if he can be an assistant in some large parish before he is rector of his own, and we have noticed that the clergy who have had this privilege are more generally sought for and are recognized as better fitted to take a larger cure than those who have not had this opportunity.

My son said to me some time after he was ordained that when he looked down on the gray hairs of many of his congregation, "he wondered what he could say or do for their edification or growth in the spiritual life." It is said of one, that when he took his first charge "his first impression was how little his people knew, and second, how little he knew himself." And it is certain that no man can impart to others what he has not acquired himself.

The need of preparedness is recognized in every profession. Judge ———, in an eastern city, said to me: "My son has finished his college course with credit, and has graduated at the medical school, and is licensed to practise medicine, but I shall send him to the ———— hospital in New York to practise on those poor fellows there, for three years or more, so that he can practise safely on the general public."

A young lawyer, who has been admitted to the bar, does well to ally himself with one in his profession whose reputation is well established, and thus gain by practical experience what his books and college course were but a priming for his work.

So we may go through all the professions, and find the same preparedness is necessary for usefulness, and surely the same fact holds good with the cure of souls, and far more so, as this calling is eminently higher in its requirements, and far more difficult to reach than any other.

And now if the clergy should have all this preparation, must they be retired at sixty-five?

But we know there is a difference in men. Some ought to get off at Station 30, while others are much more useful at seventy or even eighty.

Ex-President Eliot of Harvard University, while he retires from his position as president, is nominated as our representative at the court of St. James.

It is therefore the man, and not the station 65.

North Guilford, Conn. George Buck.

## HEBREWS 8:3.

*To the Editor of The Living Church:*

I WAS much interested in Mr. Tyson's letter on "The Training of the Clergy," and of course agree with him that every priest of the Church should be able to read his Greek Testament. But his exposition of Heb. 8:3 is not clear to me. At the start, it does not seem to me that so accurate a theologian as Sadler would make a mistake in the meaning of a Greek tense. It is true, as Mr. Tyson says, that "in the original the word for 'offer' in the second half of the verse is *in the tense of completed action;*" but I submit that it does not therefore follow that it "denotes *a single completed act of offering.*" In Hadley's Greek Grammar, section 712, it reads: "Several perfects express a continued state, the result of a completed action, and thus have a present meaning." One of the examples given is the perfect of the verb "to acquire," which denotes the continued action "to possess." So, in view of the fact of the perpetual intercession of our Lord, and of the fact that the typical offering of the Day of Atonement was not a simple but a complex act, with the entering within the veil not typical of the completed offering on the Cross, but of the Ascension into Heaven, would not an accurate translation of the verse in question be: "For every high priest is constituted for to offer both gifts and sacrifices; whence it is necessary for this one to have something also which he may plead"? Is not the perfect tense, and not the aorist, purposely used, in order that the complex nature of the Atoning Sacrifice may be accurately expressed? If not, how would Mr. Tyson translate the verse?

Portsmouth, Ohio. J. D. Herron.

*To the Editor of The Living Church:*

WHY is not Mr. Tyson's statement with regard to Heb. 8:3 a contention that Sadler and other commentators had not an "utilitarian" knowledge of Greek?

Yours truly,
St. Paul, April 3, 1909. S. Harper.

## A RECANTATION.

*To the Editor of The Living Church:*

WILL you kindly give me space in your valuable columns to express my deep sorrow to the Church for the grave error I committed, more than two years ago, in forsaking her communion for another, and to announce my return thereto in penitence?

I left the American Church under a total misapprehension. An aroused conscience and an immovable conviction alike compel me to acknowledge the wrong I did, and to declare, as publicly as I can, my renewed faith in the Divine character of the American Church and my determination to serve her in all devotion for the future in loyalty and whatever station or capacity she may allow. Frederic E. J. Lloyd.

4104 Vincennes Ave., Chicago, Ill.

The Bible gives us the whole story of God's dealing with mankind on precisely this basis, says a writer in the Indianapolis *News*. We need to get something of this heroism, of this tonic, into our blood. The old doctrine of perfection through suffering is as true to-day as it ever was, and is more needed to-day than perhaps ever before. We may, and should be, kind and tolerant and gentle and sympathetic and charitable, but we can not afford to put evil for good and good for evil, or light for darkness and darkness for light. The moral distinctions must be insisted on. And instead of trying to comfort and console the weak by telling them that they are the victims of temperament or environment or heredity, we should strive to get some strength into them, try to nerve them for the struggle, to make them ashamed of themselves, and to bring them into direct relations to Almighty God, who is the source of all spiritual strength. The world can not be saved by any such flabby gospel as that which is now so popular.

# LITERARY

## SOCIOLOGY.

*The Common Sense of the Milk Question.* By John Spargo. New York: The Macmillan Co. Price $1.50.

We so fully concur in Dr. George A. Soper's judgment of this volume that we can hardly do better than adopt his language, for Dr. Soper is an expert sanitarian and one whose views on his chosen subjects are entitled almost to the weight of a judicial utterance. He declares that "to anyone who is interested in the milk question, and there is scarcely anyone who is not in some way affected by it, Spargo's book is well-nigh indispensable." Although Spargo is a layman, he speaks with a fulness of knowledge and a familiarity with the subject that entitles his words to thoughtful consideration. Moreover, he has a simple and effective style which gives charm and clarity to his expression. The book is certainly "readable and adequate," and this is saying much in the light of the almost hopeless abundance of literature on the subject.

Beginning with a striking chapter on "The Rise in the Value of Babies," the author depicts the importance of the whole question, asserting that whatever reason may exist for the decline, "there can be no doubt as to the fact, nor any as to the fear with which the spectre of race suicide oppresses every one of the progressive modern nations . . . . which, more than anything else, is responsible for the tremendous amount of social effort which is now being directed towards the promotion of the physical welfare of children, for that dominant tendency in the social legislation of our time which marks this as being preëminently the children's age." The author demonstrates that of all babies born, one-third die before they reach the age of five years, and that there are streets in all great cities where, instead of one-third, at least one-half perish during the first year. Spargo believes, as he states in his book, *The Bitter Cry of the Children*, that 30 per cent. of the infantile death rate in the United States might be prevented, and he maintains that, in consequence of the preventability of this mortality we *permit* something like 95,000 babies to die annually. "I say 'permit' them to die, to express more deliberately the thought that is in my mind that the deaths of those 95,000 babies every year should be set down as due to murder permitted by society. Terrible as I know the figures to be, nothing is more certain than the fact that the estimate is a very modest one."

As Dr. Soper points out in his review of the book, no one will dispute with Mr. Spargo the claim that impure and germ-infested milk "is one of the chief factors in the causation of excessive infantile mortality or that a reduction in the ravages of preventable diseases should be one of the chief concerns of all who are interested in the welfare of their fellow-creatures. We must lament with him that, because of apathy and ignorance, more is not done to prevent sickness."

Mr. Spargo would not be true to his character if he did not lay out a definite programme of reform, which he describes at length. The programme includes the following subjects: healthy herds, efficient inspection, insistence upon cleanness and careful handling of the milk, municipal farms for providing public institutions, infants' milk depots for the sale of properly modified and pasteurized milk for babies, education of mothers and of girls before they reach wifehood and motherhood. "Such are the principal features which must be included in our campaign for the reform of our public milk supply and saving the babies."

The book is one that every priest and social worker should have at hand for frequent and helpful reference.

Clinton Rogers Woodruff.

## RELIGIOUS.

*The Background of the Gospels, or Judaism in the Period Between the Old and New Testaments* (Twentieth Series, Cunningham Lectures). By the Rev. William Fairweather, M.A. Cloth 8vo, pp. xxx and 456. Edinburgh: T. & T. Clark, 1909. Imported by Charles Scribner's Sons, New York. Price $3.00 net.

This work is a learned study of a most interesting and difficult period. It covers the entire history, political, literary, philosophical, and religious, of the Jews between the close of the Old Testament Prophecy and the opening of New Testament Revelation. We regret that the author saw fit to omit from this volume the development of doctrine in the "inter-Testamentary" epoch. It is not sufficient to refer his readers to Hastings' *Dictionary of the Bible*, which may not always be easy of access. The work is exceedingly erudite, the author having mastered not only the entire literature of the period, but also the large number of learned works, in various languages, that deal with the different phases of the epoch. The standpoint of the book is frankly that of the Higher Criticism. While we do not find ourselves in accord with all of the author's critical positions, yet we cannot commend too highly the purely historical portions of the book, notably the chapters on the Maccabees, the post-Maccabeean period, the Herodian age, and Hellenistic Judaism. We fail to agree with the hypothesis put forward on page 80 "Just as it (the Wisdom Literature) was preceded by an age of prophecy and an age of legalism, and followed by an age of apocalyptic, so, it is suggested, there may have been an age of Wisdom (literature)." Now we all know that no national literature was ever built on so categorical a plan as this. And we also know that Hebrew literature generally, and especially the Old Testament, admits of no such schematic treatment. Moreover, what will our author do with the historical and poetical writings of the Hebrews? Nor can we pass unchallenged the fact that to the late Jewish apocalyptic writings generally is ascribed too high a value, especially as factors that influenced Christ and His apostles. Before we can properly use these writings as does our author, we must subject them to a more thorough critical sifting. Mr. Fairweather himself admits that some, at any rate, of these apocalypses were either influenced by Christian thought or re-edited in the interests of Christianity. Thus they are of little value, in our judgment, as sources of Christian doctrine.

The appendices are of great value. Appendix I. gives copious illuminative notes, often citing leading authorities in the original tongues. Appendix II. presents an invaluable bibliography. The copious indices make the volume a most handy book of reference. We regret to note numerous misprints, especially in the extracts from German and French authors.

F. C. H. Wendel.

*God's Lantern-Bearers, The Story of the Prophets of Israel for Young People.* By Rev. R. C. Gillie. New York: Macmillan Co. Price, $2.00.

This is a beautiful book, from any standpoint one may choose to look at it. As a piece of mechanical work it is a pleasure to turn its well-printed, broad-margined pages. It has many and attractive illustrations; the most illuminative being from the frieze by Sargent, in the Boston Public Library.

The author is an experienced teacher; and writes with a simplicity, directness, and beauty that cannot but hold the attention of children and their elders. He has already made his mark in two earlier volumes, *The Story of Stories* (a life of Christ), and *The Kinsfolk and Friends of Jesus*, the first being written for children from the age of seven, the second for those from eight or nine. These volumes have had a large circulation. But it is another and a very different matter to write a book on the prophets for children of ten or eleven.

We confess we opened the book with misgivings; but Mr. Gillie has been equal to his task. His emphasis falls upon the ever widening covenant stream of divine Revelation. Flowing through the minds of God's prophetic Lantern Bearers, it rises above all minor problems in its complete preparation for the coming of Christ. The author believes (and we agree with him) that to present the older portion of the Bible to children from this standpoint (without argument) will enable them to face, in maturer years, the problems of the Old Testament without a loss of faith. Written with most attractive simplicity, the book appeals not alone to children, but to their elders. For any parent who has a son or daughter approaching the moral crisis of adolescence (an age of doubt) the book is worth much more than its price.

Alford A. Butler.

## MISCELLANEOUS.

*Peace, Power, and Plenty.* By Orison Swett Marden. New York: Thomas Y. Crowell & Co. Price $1.00 net.

Another of the "Marden Inspirational Books" is before us, in which is set forth with the well-known optimism of the writer, the power of faith and of the will. If he goes a little beyond the vision of the many in his affirmations, it is because of his unfaltering confidence in God as the source of all well-being, and in the power granted by Him to humanity made in His image. It would seem, from Dr. Marden's standpoint, that there was no limit to the creative energy of the confident and fearless. For instance, from the chapter on The Law of Opulence: "When we have faith enough in the law of opulence to spend our last dollar with the same confidence and assurance that we would if we had thousands more, we have touched the law of divine supply." To the cautious this sounds like unbalance or fanaticism, but optimism writ large equals, from this standpoint, the faith that removes mountains.

What is predicted for "the most miserable creature that walks the globe to-day," "when man's higher brain shall have triumphed over his lower brain and the brute shall have been educated out of him," is the state of things that shall endure in the Millennium. The power of right thinking is to accomplish this. Health, wealth, character, peace, are all to be ours if we choose to have it so. One need never grow old since "every cell in the body is constantly being renewed and decrepitude cannot get hold of you." One wonders if one is expected ever to put off this mortal flesh.

M. S. G.

A missionary chart has been issued in the interest of the Junior Auxiliary in the diocese of Maine. It is designed to show the missionary organization of the Church in this country through its different ramifications, and is accompanied by an explanatory circular treating of the matter more in detail. The chart is printed on paper at fifty cents and on cardboard at $1.00, and may be obtained from Mrs. H. V. B. Nash, North Newcastle, Maine.

## EASTER DAY.

Look up—not down: He is no longer here!
Behold, the stone is rolled away!
Thy sorrow cease, dash back the welling tear:
The Lord is risen from death to life to-day.

The dismal night of anxious sorrow past,
The Sun has risen to set no more;
The serpent's subtle head is bruised at last;
The slave is free, and open heaven's door.

No longer Satan holds despotic sway,
The Lord of Life has conquered Death!
Eden restored, to heaven He leads the way—
Into man's nostrils breathes the living breath.

Sinner, rejoice! No longer Adam's sin
Foredooms thee to a hopeless grave;
The curse from off thy soul has lifted been—
He bids thee rise and live who came to save.

Look up—not down: The grave is not thy doom!
Behold, the stone is rolled away—
The stone that held thee captive in the tomb!
Ah, no; the grave is not thy goal to-day!

REV. E. H. J. ANDREWS.

## EASTER DAY.

In the stillness of the morning,
Comes a sound of joyful warning;
Through the world the light is dawning,
Alleluia! Alleluia!

Christ is risen! O the sweetness
Of His faithful, lowly meekness,
Now made clear in full completeness!
Alleluia! Alleluia!

HENRY SHERMAN SMART.

## THE MIRACLE.

The miracle is wrought,
Since first the quickening call of Spring
Awoke the frozen North!
Straight went her heralds forth
To haste with ceaseless minist'ring
The gracious change she sought.

What strange, mysterious sign
Hath she, wherewith to send her own?
What wondrous power, so still,
Their mission to fulfil?
Upon her immemorial throne,
She reigns by right divine.

And loyal subjects wed
To primal law, in heaven and earth,
Tho' blindly thus they spend,
Unerringly portend
A new creation at the birth—
Life rising from the dead.

There, at the eaves, I've seen
Them kindle the prismatic fire,
At every crystal tip,
And marked the thaw and drip,
The spectral world stir with desire,
Slow pulse to living green.

Predicting, as they went,
I've heard brave hosts with rushing wings,
Like arrows in their flight,
Pierce thro' the sullen night,
And knew all harsh, oppressive things
With winter's rout were spent.

Low runings, in mine ear,
From 'neath the snow, at sunset hour,
When softer clouds looked peace,
Foretold the earth's release,
Fulfilled in equal sun and shower,
And fitful skies blown clear.

The buds begin to ope,
And life revives o'er hill and lea:
The miracle is wrought,
Beyond all human thought!
New-comers sing from tree to tree;
And in my soul sings Hope.

Behold, on airy wing,
Where now she comes, in verdure clad,
Her breasts with garlands bound,
Her brows with blossoms crowned,
Her lips with songs of promise glad—
Sure-auguring, welcome Spring! . . . .

Companion of them all—
The earth, the bird, the bud, the flower,
And crown of this vast whole;
Speaks, thus, alone the soul
But to deceive? . . . I trust the Power,
Obedient to the Call!

Elizabethtown, N. Y. H. H. PITTMAN.

## EASTER BLOOM.

A lovely garland we will twine
This gladsome Easter Day,
And on the altar, lilies fair,
On slender stems shall sway:
The garden of the soul may be
As fragrant and as fair,
If but each holy purpose grow
That God has planted there.

With lovely flowers we will wreathe
The Saviour's open tomb,
And harkening, let an angel's voice
Dispel our fear and gloom;
Oh! may we then the wondrous word
To all the brethren tell,
That Hope and Joy, immortal bloom,
In sorrowing hearts may dwell.

HELEN ELIZABETH COOLIDGE.

## "EXPECT GREAT THINGS FROM GOD."

AN EASTER MESSAGE.

BY MARIE J. BOIS.

ON Annunciation day flashed back from heathen land to Christian land the strong message: "Expect great things from God." The fearless workers in His vineyard have gone out, sent by Him, and, realizing the vastness of the field, the small, undaunted band has taken our Lord at His word: "Ask, and it shall be given thee." Amidst untold difficulties, trials, and perils they move forward to conquer the world for Christ. Their faith is strong, for they know on whom they have believed; their expectations rise with each prayer sent up; they know that the victory is sure.

As we kneel before the altar on Easter Day to receive the Blessed Sacrament, pledge of His eternal love for His own; as we stand to sing glorious anthems to Him who died and rose again for our justification, shall we not from henceforth "expect great things from God"? In our life, in His Church, in His whole Kingdom, why should our unbelief, our half-heartedness, hinder any longer His great work? Why should we not learn the deeper meaning of our Lord's prayer: "Our Father, who art in heaven, hallowed be Thy Name; Thy Kingdom come; Thy will be done on earth as it is in heaven"? How thoughtlessly, oftentimes, do we repeat these words! Let us stop and think of their wondrous meaning. Who, after having meditated upon these first petitions of our Lord's Prayer, shall dare to say that we are not expressly told by our Lord Himself to "expect great things from God"?

In our life: "Enlightened by His Holy Spirit," we shall ask that which is pleasing in His sight. His own precious sevenfold gifts will enable us to long for greater opportunities of service; for deeper love; for a truer consecration of body, soul, and spirit. We shall expect greater things in our spiritual life than we ever before experienced; we shall ask, and it shall be given to us.

In His Church: No longer shall her beautiful prayer, "Send down upon our Bishops and other clergy and upon the congregations committed to their charge, the healthful Spirit of Thy grace, and that they may truly please Thee pour upon them the continual dew of Thy blessing," be a lip prayer with us. We shall then truly lift up our hearts and hands in prayer for them in their difficult and glorious work.

In the whole Kingdom: Let us read on Easter Day, by the light of the Resurrection, the inspired hymn:

"Christ for the world we sing!
The world to Christ we bring,
With one accord;
With us the work to share,
With us reproach to dare,
With us the cross to bear,
For Christ our Lord."

"The world to Christ we bring." How dare we sing it, unless we truly resolve to make a full surrender, to share the work, to dare the reproach, to bear the cross? Thus and thus only, can we expect great things of God.

A LIVING CHRIST! the old, ever new, ever blessed Easter truth! He liveth. He was dead. He is alive for evermore. Oh, that everything dead and formal might go out of our creed, out of our life, out of our heart to-day! He is alive. Do you believe it! What are you dreary for, O mourner? What are you hesitating for, O worker? What are you fearing death for, O man? Oh, if we could only lift up our heads and live with Him; live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud, and the letting of the life out to its completion! May God give us some such blessing for our Easter Day!

## THE EASTER DAWN.

The clouds of night and sorrow far are fled,
The Easter dawn breaks glorious, rosy, clear,
While angels shine on those who mourned their dead,
Announcing, "He is risen! He is not here!"

The rising sun glows on the vacant cross,
Where, Friday last, the victory was won,
The devil banished to his endless loss,
Mankind redeemed, brought back, by God the Son.

And now, His sorrows and His sufferings fled,
The nail prints showing in His feet and hands,
The Resurrection glory 'round Him shed,
The risen Saviour in the garden stands.

And if we wish our griefs to disappear,
And if we hope to reach the land of bliss,
We all should lead the risen life while here,
Preparing for that world while still in this.

O risen Lord, grant that, when time is fled,
When Thine "eternal Easter" dawns at last,
We too may rise, made like to Thee, our Head,
To dwell with Thee when grief and sin are past.

E. F.

## AN EASTER MYTH

By Marcia Louise Webber.

A SOUTH wind roamed through the garden, touching the faces of the sleepy roses with a tenderness that won a kiss of sweetest fragrance; bestowing gay greetings on the masses of scarlet and golden bloom that twined about the narrow paths; and finally meeting with a stately palm that waved a slow, "good evening" from its place. The wind would gladly have stopped for a talk, but the palm was strangely quiet that evening.

"You may come back later and sing a lullaby for my floweret," it said; "just now we want to be alone." And the wind went on its way, with a curious glance at the foot of the tree where a half open white bud lay among the leaves of a slender green plant.

"I cannot go to sleep to-night," said the bud when the visitor had gone, "I'm so afraid, and so excited about what you have told me."

The palm looked down lovingly upon the tiny plant and replied: "You must sleep well to-night, little one, for there are but a few hours left before the morning. You have tried so hard to be obedient that I am sure you will be rewarded; fear not." And then it quivered in sudden fear itself, as loud voices and the tramp of many feet resounded through the garden.

From a path near by came a group of soldiers in full armor, with wine-flushed faces, and, laughing and jesting, drew near the stately palm tree. Near the tree was a massive and beautiful sepulchre, "where was never man yet laid," until the day before, when it had been opened to receive a stranger hanged on Calvary. The soldiers proceeded to seal the heavy stone that closed the entrance to the sepulchre, and then threw themselves on the ground before it and began to exchange coarse jests and stories.

Meanwhile, the palm, which had lived for many years in the garden of Joseph of Arimathea, and had seen the days pass bringing only quiet hours and a few sweet romances, was thinking of the events of the past two days. The seclusion of the garden had been disturbed by the burial of the crucified Man, and the visits of weeping men and women, but this last disturbance was sacrilege. It wondered what the little flower was thinking.

The flower's thoughts were all about the words that the palm tree had said a number of days before: "Grow as fast as you can, little one; drink deeply of the dew and the sunshine in order that you may open your eyes on the third day." You know the golden stamens of a flower are its eyes, and while it has all its other senses long before, it cannot see until the petals unfold.

"But why the third day?" the flower had asked wonderingly, and then the palm had whispered low the strange and wonderful story that it had overheard one night when the floweret was fast asleep. No wonder that the little blossom could not sleep!

By and by came the south wind again and crooned a sweet lullaby, and the palm branches waved so protectingly over the little plant that the bud soon nodded among its leaves.

The hours of the night sped by; the trees and blossoms in the garden rustled occasionally as the breeze wandered past them; the soldiers alternately swore and scoffed at the superstition of a people who believed that the dead would rise from a sealed tomb; and meanwhile, as the stars paled, a mysterious Presence, an unseen Power, hovered over the garden. When the east was red with the dawn, the flower awoke with a start, its petals unfolded; and even as its eyes opened for the first time upon the world, it hung its head because of the blinding light about it. For a long time it trembled among its leaves, and then a Voice so sweet that it thrilled every fibre and root bade it look up. It lifted its head and saw the sleeping soldiers, the stone rolled away from the door of the sepulchre, and the radiant vision that had spoken. In its humility and happiness it did not know that it was blessed above all the flowers of the garden, that down the ages its pure white petals and heart of gold would be a beautiful symbol of the Resurrection—this first fair Easter lily.

## DEATH'S OVERTHROW.

By C. M.

THE yearly awakening of Nature from her hibernation would seem to present to mortals the fittest illustration to be found of the coming of a second life to mortal dust and ashes. And yet a moment's reflection teaches how very incomplete is Nature's aid to Faith in this matter. The bare branches, putting forth leaves, have never been dead branches; the dead branch, however closely it may in winter resemble its leafless companions, loses this likeness in springtime, never accomplishing the miracle of putting forth bud or leaf. It is as a corpse marked for decay.

Those early garden flowers that burst into bloom as they make their way out of the earth came from living bulbs that were alive when they were placed in the ground. Were there any dead bulbs among them at that time they are now black and shriveled, sending up no flowers to help proclaim the doctrine of the Resurrection.

Death's dominion over tree and flower is as absolute now as when the first roses faded and fell from their stalks in Eden. In a world into which Sin brought Death sixty centuries ago, sinful man is the only organic creature to whom has been given the promise that life, after a season, will come back to scattered dust and ashes. It is not the daisies growing among graves, but the story of the empty tomb among the roses and lilies of Joseph's garden that has driven away the shadow that might otherwise hang over our cities of silence.

Though all the resources of science may find no life in the coffin save that of the marauding worm, still Job's belief has become our knowledge that Death's dominion is not for all time; that the grave will some day give up what Death has laid low. Hence the joy of Easter's yearly reminder that in our flesh, flesh that may be touched and handled, we shall answer the archangel's *reveille*. Out from the mausoleums of the mighty, out from the Potters' Fields of the paupers, out from the sea so soon to pass away forever, will come an innumerable throng of beings like and yet unlike those that were buried out there; that perishing flesh will be transformed into substance upon which the conquered conqueror may never lay the finger of destruction. It is the story of that empty tomb that makes life worth living. Were earthly existence, with its blasted hopes, its crosses, its broken hearts, but a *cul de sac* ending at a grave, with nought beyond, such an existence might be spent in wonderment at the injustice against innocent nothingness in bringing it into being. Nevertheless

> "The weariest, most loathed worldly life
> That age, ache, penury or imprisonment can lay on nature"

demands thanks from the sufferer when we think of what may be beyond it; think of the eternity of bliss that may be appended to threescore years and ten of sorrow and suffering.

To humans, made of flesh and blood, there must ever be something weird and strange in the conception of a disembodied spirit. A "blessed ghost" is a thing apart from us. We are creatures of clay, and we would take our clay, renewed and glorified, with us when we take up our abode in a continuing of men's sight in the days when Death was mowing down the sons of Adam. Gabriel's trumpet will be the death knell of Death, who began his work when Abel's blood uttered its cry for vengeance; whose existence darkens the earth-life of all mortality, but of whom mortality shouts exultingly on Easter Day: "He will die! He will die!"

# Church Kalendar.

Apr. 4—Sunday (Palm) before Easter.
" 5—Monday before Easter. Fast.
" 6—Tuesday before Easter. Fast.
" 7—Wednesday before Easter. Fast.
" 8—Maundy Thursday. Fast.
" 9—Good Friday. Fast.
" 10—Saturday. Easter Even. Fast.
" 11—Easter Day.
" 12—Monday in Easter.
" 13—Tuesday in Easter.
" 18—First Sunday (Low) after Easter.
" 25—St. Mark, Evangelist. Second Sunday after Easter.

## KALENDAR OF COMING EVENTS.

Apr. 15—Special Meeting of Rupert's Land Provincial House of Bishops at Winnipeg.
20—Mississippi Conv., Greenwood.
" 21—Louisiana Conv., New Orleans.
" 27—Spokane Conv.
" 28—Eighth Dept. Missionary Council, at Spokane, Wash.
" 29—Arizona Conv.

# Personal Mention.

THE address of the Rev. JOHN W. AREson has been changed from Bloomington, Ill., to Waynesville, N. C.

THE Rev. HENRY SIZER of Bainbridge, N. Y. has accepted a call to St. John's Church, Brooklyn, N. Y.

THE Rev. JAMES E. HALL, for many years an active clergyman in the diocese of Albany, now rector of Trinity Church, Granville, has resigned owing to ill health and will be located after June in Newton, N. J.

THE Rev. JOHN T. KERRIN, rector of St. Luke's Church, Jamestown (diocese of Western New York), has resigned after eight years of work. He will devote himself exclusively to Bible teaching in the future, and enter on a campaign in the coming fall.

THE Rev. JOHN R. LOGAN of Charlestown, W. Va., has accepted the appointment of minister in charge of the Chapel of St. Simon the Cyrenian, Philadelphia, entering upon his duties at Easter.

THE Rev. WILLIAM PORKESS should be addressed at Grace Chapel vicarage, 419 East Thirteenth Street, New York City.

THE Rev. H. J. QUICK has resigned Calvary Church, Burnt Hills, diocese of Albany, to accept the rectorship of St. Mary's parish, Springfield Centre, N. Y. Mr. Quick will begin his work the first Sunday after Easter.

THE Rev. DAVID SPRAGUE, who has been officiating for sixteen months in Westboro, Mass., has been called to the rectorship of the Church of the Good Shepherd, Clinton, Mass., and will enter on his duties April 15th.

THE Rev. H. W. TICKNOR is located at Carnegie, Pa., and should be addressed at No. 616 Chestnut Street.

THE Rev. LEWIS N. TUCKER has resigned as curate at the Memorial Church of the Advocate, Philadelphia, and has accepted a call to become rector of Christ Church, Slatington, in the diocese of Central Pennsylvania, entering upon his duties May 1st.

THE address of the Rev. GEORGE FRANCIS WELD has been changed from Lincoln Street, to "The Rectory," Hingham, Mass.

## DIED.

LYTLE.—At Denver, Colo., March 14, 1909, NANCY BIRD LYTLE, aged 82 years.
"He giveth His beloved sleep."

MCKEAN.—At Washington, D. C., March 31, 1909, MARY KNAPP, daughter of the late Samuel M. and Mary F. McKEAN.

TUCKER.—Suddenly, on Tuesday, March 16, 1909, at Dallas, Texas, Judge CHARLES FREDERICK TUCKER, sometime senior warden of St. Matthew's Cathedral, Dallas, in his sixty-second year.

WHITE.—Died, in Atchison, Kan., March 23, 1909, FRANCIS S. WHITE, infant son of the Rev. Francis S. and Caroline Mize White.

WILSON.—Entered into rest on Monday, March 22, 1902, at the home of Robert Dibblee, Kenwood, Albany, N. Y., MOSES EATON WILSON, D.D., aged 87 years. Mr. Wilson was a just and generous man, a true-hearted and reliable friend, a good and noble Christian.

Grant him, O Lord, eternal rest, and may light perpetual shine upon him.

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Death Notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

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*The Sins of the Prophets.* Suggested Notes for A Quiet Day With the Clergy. By the Rt. Rev. G. Mott Williams, D.D., Bishop of Marquette.

*The Teachers' Catechism.* By Dean Hart. Price, 25 cents. Published by Thomas Whittaker, Inc., New York, or may be had of William Yardley, The Chapter House, Denver, Colo.

PEOPLE talk of temptation as though it were some new and terrible thing which had never assailed human beings prior to our own coming into the world, states a writer in the Indianapolis *News.* Of course, if men will not submit to discipline, if they will not use the means provided for the development of their spiritual natures, they can not expect to be able to meet the foe with any hope of triumph. If they live easy, selfish, non-religious lives; if they are content solely with the joys of this world; if they put from them everything that is unpleasant or hard, they ought not to be surprised if they fail when the test comes. You are not sorry for the half-back who collapses and loses the game for his team because he has failed to train—failed to keep himself in condition. You do not attribute his breakdown to temperament or environment or heredity, but to his unwillingness to endure hardship. It is precisely so in the battle of life. We may—indeed, we must—be sympathetic toward the poor, broken human beings, even if they have failed through their own fault. But to justify them, to say that they might not have won had they lived the right sort of life, and above all to base any social theory on their failures—this is the wildest sort of folly.

# THE CHURCH AT WORK

## NEW BUILDINGS FOR ST. GEORGE'S PARISH, KANSAS CITY.

THE ILLUSTRATION herewith shows the proposed group of buildings, consisting of church, parish house, and rectory, for St. George's Church, Kansas City, Mo. (the Rev. Cyrus Townsend Brady, LL.D., rector). The buildings consist of the church proper, the chapel, the parish house, and rectory, grouped together and built around a species of quadrangle forming an open court on the south. They are designed in the English Gothic style of the Tudor period, a style which prevails in so many of the country churches of England. They will be built of native limestone, with cut stone trimmings, and roofed in grey-green tile. Joining the church proper on the west, and located on the main axis, is the parish house. At the intersection of the parish house and church is the large tower forming the main entrance. The chancel is properly oriented. North of the chancel are the organ chamber, woman's choir room, vestry, and sacristy. South of the chancel is the chapel, which will connect, by means of a cloister, with the rectory. The church will have a seating capacity of over 1,000, outside the chancel, which will be unusually spacious and beautiful. The auditorium in the parish house will seat about 600. North of this auditorium are the entrance hall, choir room, primary room, kitchen, toilet rooms, study and rooms for the curate. In the south end of the parish house there will be a chancel, vestry, sacristy, and organ chamber, which will serve these purposes until the church proper is built, after which this end of the parish house will be remodeled for other purposes. The rectory, which joins the church on the southeast, will be built of native stone in the first story, tying into the stone work of the cloister and church; the second story will be designed in half timber work. The large stairhall of the rectory is entered from the cloister on the west. Leading from this stairhall is the living room on the south, which extends the full width of the house, and the dining room on the east. North of the hall are a library and study which connect with the cloister, and, adjoining same on the northeast is the service end of the house. On the second floor are four chambers, sewing room, and two bath rooms. Special attention will be given to the heating and ventilation; the power plant will be located under the northeast part of the church and will eventually serve all of the buildings. The site of the buildings, consisting of nearly an acre of ground, is covered with old forest trees, which will be saved as far as possible. The buildings are from the designs of Howe & Hoit, architects, of Kansas City.

## A MONTH'S WORK OF REV. DR. J. H. HOPKINS.

ON MONDAY in Holy Week the Rev. Dr. John Henry Hopkins, secretary of the Fifth Missionary Department, returned to his Chicago home, accompanied by Mrs. Hopkins, for a few days' rest, after four weeks spent mainly in the diocese of Indianapolis and in the city of St. Louis. For the first Sunday in March, and the following ten days, Dr. and Mrs. Hopkins were the guests of Bishop and Mrs. Francis in Indianapolis, giving missionary addresses daily in the various churches and parish houses of the city. Dr. Hopkins also made the addresses at the noonday Lenten services at Christ Church nearly every day from March 8th to 13th. Invitations to speak to the nurses and internes at the Indianapolis City Hospital, and to the students of the Winona Technical Institute, as well as at Knickerbacker Hall, the diocesan school for girls, were also accepted. Dr. Hopkins held a conference with the Indianapolis Clericus on March 15th. Missionary services were also held in Anderson, Columbus, Richmond, New Castle, Elwood, Muncie, Vincennes, Evansville, Princeton, Mt. Vernon, New Harmony, Washington, Bedford, Jeffersonville, and New Albany. In nearly every case gatherings of Churchwomen were addressed by Mrs. Hopkins, and the congregations at services heard the missionary appeal from Dr. Hopkins. Lafayette and Cincinnati were also briefly visited, and Dr. Hopkins preached twice in Louisville, once at a Lenten noonday meeting in the Board of Trade, and on Passion Sunday afternoon at the choral Evensong in the Cathedral.

Passion Week was spent in St. Louis, Dr. Hopkins preaching at the noon-day services in the Garrick Theatre throughout the week, on "Our Duty Towards God," as well as at Lenten services in St. Peter's, the Church of the Redeemer, and the Church of the Holy Communion, while Mrs. Hopkins spoke daily to various gatherings of Churchwomen, mainly Auxiliary workers, Palm Sunday was spent at Jerseyville and Carrollton, Ill. During the trip over 2,100 miles were travelled, and nearly 80 addresses were given in over 50 churches, parish houses, etc., the total attendance being over 6,500. Everywhere the people of the Church gave the most careful and cordial attention to the missionary message and appeal. Offerings were taken for general missions at nearly every service. One parish quadrupled last year's offering. Seven new Auxiliary branches were organized, and 1,200 missionary leaflets were distributed.

## HEADMASTER CHOSEN FOR BISHOP'S COLLEGE SCHOOL, QUEBEC.

AT A MEETING of the corporation of Bishop's College, Lennoxville, Quebec, March 30th, the Rev. Ernest Wrangham Clarke of Trinity College, Glen Almond, Scotland, was appointed to succeed the Rev. Dr. Bidwell (now Dean of Ontario) as headmaster of Bishop's College School, Lennoxville. The task of choosing a suitable man was a very difficult one, owing to the great number of applications, over seventy-five, which were received. The corporation unanimously decided upon Mr. Clarke as headmaster, and he was recommended out of a large number of candidates by three of the leading authorities on education in England, Dr. Fry, Dr. Selwyn, and Dr. Whitney. The Bishop of Durham and the Marquis of Normanby were also strong in their opinion that he was the right man for the position. It was stated by a member of corporation that only a small percentage of the applications were from Canada, the greatest number being from England. Amongst those present at the meeting of corporation were Bishop Farthing of Montreal, Bishop Dunn of Quebec, and Archdeacon Balfour of Quebec.

The Rev. Mr. Clarke was educated at St. Peter's College, York, and St. Catherine's College, Cambridge. He has held several important positions in the leading English schools, including assistant mastership and chaplaincy at Dover College, Bromsgrove School, and Gresham's School, Holt, Norfolk. He is at present chaplain and master at Trinity College, Glen Almond, Scotland. This school is called the Rugby of the North. Mr. Clarke is 35 years of age and unmarried. He is an excellent preacher and an athlete of some repute. It is expected that he will be able to take charge of the work at Lennoxville about May 1st.

## JEWELLED PYX FOR THE ADVENT, BOSTON.

ON EASTER DAY there will be used for the first time at the Church of the Advent, Boston, Mass., a magnificent gold and jewelled pyx which represents a memorial presented

to the parish by Miss Catherine A. Tarbell, and which is perhaps one of the most remarkable specimens of the jeweler's art seen in a long time. It is of solid gold, three pounds of metal, it is said, having been used in its making. It stands about fourteen inches high and is intricately ornate. It is lavishly embellished with jewels, which are heirlooms of the donor. The monstrance and ciborium proper are constructed from a nugget of gold. The design of the pyx is of late Venetian Gothic, and entering into its construction are eighty-seven diamonds, nine amethysts, two pearls, and one garnet. All the features of the designs are symbolic. The work was done by Arthur J. Stone after drawings by Cram, Goodhue & Ferguson, the well-known ecclesiastical architects of Boston.

The pyx was blessed with special ceremonies on Maundy Thursday by Bishop Weller of Fond du Lac, who reached Boston the previous Tuesday to preach a series of sermons at the Church of the Advent during Holy Week and especially to conduct the service of the Three Hours on Good Friday. All the week previous the pyx was on exhibition at the shop of the Arts and Crafts in Boston, and it was inspected by many persons interested in ecclesiastical art.

## METHODIST MINISTER CONFIRMED.

John Conley Grimes, late a Methodist minister, has been confirmed by the Bishop of Harrisburg and accepted as a postulant for Holy Orders. He will render service for the present at St. Mary's, Williamsport, Pa., as a lay reader.

## ADDITION TO THE EPISCOPAL ACADEMY, PHILADELPHIA.

The cornerstone of a new junior school was laid at the Episcopal Academy, Philadelphia, by the Rev. J. Andrews Harris, D.D., in the absence of the Bishop, on Monday afternoon, March 29th. The building, which when finished will be four stories high, will cost $50,000. The academy has now over 300 pupils, and for some time the old building has been overcrowded. The school was founded in 1785 by Bishop White, and is one of the oldest in Philadelphia, it has always ranked high in the efficiency of its instruction, and among its graduates are hosts of men well known in the professional, business, and social life of the city.

## DEATH OF CLARENCE BRYANT.

One of the most useful and well known Churchmen of Hartford, Conn., Clarence Bryant, died on the morning of Friday, April 2nd. He has been out of health for some months, but was able to attend to all his usual duties, so that the end was sudden and unexpected.

Mr. Bryant was born in Wallingford, June 10, 1848, being the son of the late Rev. Hilliard and Melissa Stone Bryant. He was educated at the Rectory School, Hamden, under the Rev. C. W. Everest. For the past twenty-five years he had been in the employ of the Aetna Fire Insurance Company, beginning as private secretary to the president and closing his career as head of a department. He has been senior warden of Grace Church, Windsor, since 1894. He also took great interest in Church music. He was president of the Seabury Club, secretary of the Church Home, and frequently a delegate to the diocesan convention, holding an appointment also as a member of the commission on parochial archives.

About twenty years ago he married Miss Hattie Amelia Bliss, daughter of the late Elisha Bliss, a well-known Hartford publisher. Besides the widow, he leaves two sons, Hilliard and Walter Bliss Bryant; also a sister, Miss M. S. Bryant, and a brother, Edward B., who live on Girard Avenue; and another brother, Hilliard, in Topeka, Kan.

His rector, the Rev. F. W. Harriman, D.D., in a tribute printed in the Hartford *Times*, says:

"All who were intimate with Mr. Bryant will agree with me in testifying to his high character as a Christian man, his absolute integrity, earnestness, generosity, and painstaking fidelity in any good work undertaken for God and man. As a Churchman we was staunch and uncompromising, always ready to defend his position intelligently. He collected a considerable number of books and pamphlets bearing on the subject; and devoted much energy to arranging the lecture courses and other efforts of the Seabury Club to disseminate advanced views."

## CHURCH CONGRESS TO MEET IN BOSTON.

The Church Congress will meet this year in Boston, from May 11th to 14th, and the sessions will be held in the Tremont Temple. It has not yet been decided where the opening service will be held. The last Congress to meet in Boston was held in 1894.

The programme includes not only good speakers but timely subjects, as follows:

May 11—Holy Communion, Address by Bishop Parker of New Hampshire.
Evening, "Socialism in Relation to Christianity."
Writers—Rev. Francis A. Henry, Mr. Silas McBee. Speakers—Rev. Percy S. Grant, Rev. Eliot White, Mr. George Zabriskie.

" 12—Morning, "Alleged Incompatibility of Genius and Orthodoxy."
Writers—Rev. Samuel D. McConnell, D.D., Rev. William Austin Smith. Speakers—Mr. John DeWitt Warner, Rev. P. F. Sturges.
Evening, "The Ethical Aspects of Gambling."
Writers—Rev. F. S. Luther, LL.D., Rev. St. Clair Hester, D.D. Speakers—Dr. F. E. J. Woodbridge, Mr. Sereno S. Pratt.

" 13—Morning, "The Possible Contribution of Oriental Thought to Present-Day Christianity."
Writers—Rev. Philip M. Rhinelander, Dr. A. V. W. Jackson.
Speakers—Rev. C. George Currie, D.D., Rev. Arthur S. Lloyd, D.D.
Evening, "Psychotherapy as an Aid in Pastoral Work."
Writers—Rev. Lyman P. Powell, Dr. Thomas Darlington. Speakers, Rev. Samuel S. Marquis, D.D., Rev. Charles L. Slattery, D.D.

" 14—Morning, "The Outlook for Visible Church Unity."
Writers—Rev. Dr. H. H. Oberly, Rt. Rev. Dr. W. C. Doane. Speakers—Rev. Dr. W. F. Faber, Rev. Dr. W. R. Huntington.
Afternoon, "The Office and Work of the Holy Spirit: (*a*) Within the Church, (*b*) Without the Church.
Writers—(*a*) Rev. Melville K. Bailey, (*b*) Rev. J. DeWolf Perry, Jr. Speakers—(*a*) Rev. J. G. H. Barry, D.D., (*b*) Rev. H. Hensley Henson.

Bishop Lawrence will welcome the Congress at the Tuesday evening session, and the chairman general, the Rev. Dr. Charles H. Babcock of Providence, will make the farewell address on Friday afternoon.

## THE CHURCH IN CANADA.

A dispatch to the New York *Herald* states that forty Bishops, representing dioceses in England, Scotland, and the United States, have accepted invitations to be present at the celebration to be held in Halifax, N. S., during the latter part of August and the first of September, in observance of the bicentenary of the first Church of England service held in Canada. This service occurred at Annapolis, N. S.

There will be special services in all Anglican churches on Sunday, August 29th. The formal opening of the new All Saints' Cathedral, on September 3d, is expected to be the most imposing Anglican gathering ever held in Canada.

## ROMAN PRIEST ADMITTED TO THE MINISTRY.

The Rev. Louis Amalric was admitted to exercise the functions of the ministry of the Church at St. Mary's Cathedral, Memphis, Tenn., on Friday, April 2d, by the Bishop of Tennessee.

The Rev. Louis Amalric was a Roman priest and until several months ago was assistant at Dreaux Bridge parish, near New Orleans. He is a native of France and was educated at the College of Tivoli at Verdeaux. Here he was given the rudiments of his theological training, which he completed at St. Sulpice. He came to this country in 1907 and was ordained at Tucson, Ariz., the latter part of the same year. The following year he was transferred to New Orleans as assistant at the Church of St. Vincent de Paul, and from there to Dreaux Bridge. After determining to enter the Anglican communion, the Rev. Mr. Amalric took a course at Sewanee. He expects to work in Mexico under Bishop Aves.

## LONG ISLAND CHURCH CLUB ACTS.

Vigorous resolutions were adopted Monday, March 29th, by the members of the Church Club of the diocese of Long Island, condemning the effort to pass the Sunday observance act through the legislature at Albany. The resolutions were:

"*Resolved*, That the Church Club of the diocese of Long Island is opposed to any encroachment upon the observance of our American Christian Sabbath as now prevailing, and is opposed to the adoption of the legislation tending to affect its present standing, now pending before the State legislature in Albany. The action of the clergy of the Church in opposing such legislation is commended, and this club requests its board of trustees to take such action as to them appear proper, to carry out the proposals of this resolution."

The resolutions were passed without a sign of opposition.

The following officers were elected: President, William S. Hubbard, M.D. (reëlected); Vice-Presidents: George Foster Peabody, Philander R. Jennings, and Alfred S. Hughes; Secretary, Walter H. Young (reëlected); Treasurer, William B. Ball (reëlected). Following the business session of the meeting, an address was delivered by the Bishop of Washington. The subject was "The Principles of the English Reformation."

There was a good attendance at the meeting.

## WORK AMONG JEWS OF PHILADELPHIA.

The Bishop of Pennsylvania has issued the following pastoral in regard to missionary work among the Jews in that diocese:

"The Church House of the Diocese of Pennsylvania,
"Philadelphia, March, 30, 1909.

"*My Dear Rev. Brother:*

"There is a work now in progress amongst the Jews in Philadelphia more full of encouragement and promise of large results than at any time in the past. It is under the direction of the Jewish committee of the Clergy Missionary Association of the diocese of Pennsylvania. It is conducted by Dr. Max Green as medical missionary, partly by circulation of his published writings, partly by addresses and lectures and dispensary work,

and still more largely by personal contact with those whom he is longing to benefit.

"No one who has read his book, *The Jewish Question*, needs to be told of his remarkable ability as a writer; and no one who knows the devotion and earnestness of his life can doubt that he is wholly consecrated to the fulfilment of the mission to which I verily believe God has called him.

"When *The Jewish Question* was first published, a year ago, it at once attracted the attention of the large Jewish missionary circles in England, and was cordially welcomed by all interested in the subject, receiving their highest commendation. It was characterized as being 'the cry of a prophet.' It exhibited a profounder knowledge of existing conditions and habits of thoughts amongst all Jewish people, and a higher discernment of existing opportunities for leading them into a recognition of the truth which God has revealed to men, than any previous writer on the subject has ever shown.

"This book Dr. Green has since translated into Yiddish, the language which is now read by nearly 90 per cent of the Jewish race. More than this is the unmistakable evidence that Dr. Green has touched a chord which vibrates in the hearts of the race to which he belongs in a manner and to a degree which affords reasonable ground for hope of widespread enlightenment, and conviction of the truth as it is in Jesus.

"There has been a large demand for the English edition of *The Jewish Question*, but it is not sold at a profit, and there is need of funds for circulating it amongst those who are not disposed to purchase it. It is still more important that means should be provided for the free circulation of the Yiddish version.

"There is need also of a suitable hall for lectures and conferences. My own conviction that a great opportunity is now offered the Church in this diocese which we cannot permit to pass unimproved without gross neglect of our duty towards God and men, is shared by all who have personal knowledge of the progress which has been made in the fulfilment of Dr. Green's mission during the past three years. It is my earnest desire, therefore, that an offering be made by all our congregations on Good Friday, to be devoted entirely to the furtherance of this great work.

"Will you read this letter to your congregation on Palm Sunday, and ask their offerings on Good Friday in the spirit of the prayer for God's ancient people which the Church has appointed to be used on that day?

All offerings should be sent to Mr. John J. Collier, treasurer, North American Building, Philadelphia.

"Faithfully your servant in Christ's Name,
"O. W. WHITAKER,
*"Bishop of Pennsylvania."*

## FINANCIAL AID FOR NEGRO EDUCATION.

THE ORANGE GUILD of the American Church Institute for Negroes—the first organization of what Churchmen hope will become a strong chain of guilds, the object of which will be the financing of three large schools for negroes conducted in the South—arranged a great meeting in Grace Church, Orange, N. J., on Tuesday evening, March 29th. The large church was filled to overflowing. Besides Bishop Lines and Bishop Greer, there were addresses by the Rev. Samuel H. Bishop, secretary and general agent for the institute; Archdeacon James S. Russell, founder and principal of the St. Paul Industrial School of Lawrenceville, Va.; Archdeacon H. B. Delany, who built up the St. Augustine Normal School at Raleigh, N. C., and Rev. N. Peterson Boyd of Brooklyn, a graduate of the Bishop Payne Divinity School at Petersburg, Va. Henry T. Burleigh, a baritone soloist of St. George's Church, New York City, sang several of the negro school songs. Bishop Lines presided and expressed his interest in the work.

Bishop Greer stated that "the negro is here and he is here to stay, and the problem is all the greater because of the numerical increase. Despite the enormity of the problem I am optimistic, for we have a solver, and that solver is Jesus Christ. The negro owns and edits 450 newspapers in this country; has written about 400 books; his schools are worth $10,000,000; his churches, $25,000,000; he has 130,000 farms, 150,000 homes, and pays taxes on $650,000,000, which I suspect is not the full value of his holdings, for he has probably learned something in that matter from his white brethren." In closing, the Bishop stated that he believes the negro will develop to such a point that he will become a mighty factor in civilization.

The Rev. Mr. Boyd told the audience that the negro is not yet out of the kindergarten grade and that he will develop as fast as conditions will permit him to. He extolled the work of the Bishop Payne Divinity School.

The Rev. Mr. Bishop said that there are seven important negro schools in the South and that the institute took over three of these: one a trade school, another a normal, and a third a divinity school, providing every kind of education needed.

The Lawrenceville School, Archdeacon Russell said, is twenty-one years old, and, starting without a dollar, has a property now worth $200,000, with 1,600 acres of farm lands. This school solves the problem of the masses by sending the negro out on a farm and teaching him how to make two or three blades of grass grow where one grew, or by giving him some other useful occupation.

## NEW STONE CHURCH FOR BROOKLYN PARISH.

THE Church of the Nativity, Kenilworth Place, near Avenue F and Flatbush Avenue, Brooklyn (the Rev. Andrew Fleming, rector), is planning for the erection this summer of a stone church on the northeast corner of Ocean Avenue and Avenue F. The building will seat about five hundred persons, and will cost about $30,000.

## RETURNS FROM THE ROMAN COMMUNION.

THE BISHOP OF IOWA has restored to the priesthood the Rev. R. P. Eubanks, who abandoned his orders in the Anglican Communion in order to be received into the Roman Communion and was deposed in July, 1902. He has now served the canonical probation necessary before his restoration could be accomplished, and will undoubtedly be able to resume efficient work in the ministry.

## Y. W. C. A. CONVENTION.

THE BIENNIAL convention of the Young Women's Christian Association is appointed to be held in St. Paul, April 22d to 26th. Among the appointed speakers is the Bishop of Chicago.

## WOMAN'S AUXILIARY ACTIVITIES.

THE Massachusetts branch of the Auxiliary held a Neighborhood conference of women's guilds and local Auxiliaries at the Church of the Holy Trinity, Marlborough, on April 1st at 2:45 P. M. About 160 representatives were present from a dozen or more towns. Topics discussed were: "Woman's Work in the Church," Miss Charlotte H. Conant, Walnut Hill School, Natick; "The Woman's Auxiliary," Mrs. Francis C. Lowell, president of the Massachusetts branch; "Mission Study," Miss Lucy C. Sturgis, Boston; "Mission Work in Alaska," Miss L. J. Woods, Fort Yukon, Alaska.

THE FIFTH of the united Auxiliary meetings was held Friday afternoon, March 26th, in the chapel of St. Andrew's Church, Louisville, Ky. Reports and letters from branches outside of the see city were read, stating that these Auxiliaries would also have part in the united Lenten work, so that probably every branch in the diocese will be represented in it. After the regular business meeting Miss L. L. Robinson read a scholarly paper on "The Scriptural Side of Missions."

THE ANNUAL service of St. Paul's branch of the Woman's Auxiliary was held Sunday evening, March 28th, in St. Paul's Church, Kansas City, Kan. (the Rev. L. G. Morony, rector). A large congregation was present. The sermon was preached by the Rev. Edward Henry Eckel, rector of Christ Church, St. Joseph, Mo.

## MEMORIALS AND BEQUESTS.

TWO FINE memorials have been presented to St. Mathew's Church, Lisbon Falls, Maine: a polished brass altar desk, the gift of Mr. W. S. Brimijoin of Woodbury, N. J., in memory of his wife, Nadine Edwards, and a font of carved oak and brass, given by relatives and friends, in memory of Mrs. Anna M. Conley. Those thus piously remembered were active members of this young and growing mission, and were among the first to aid on the work when the rector of Trinity, Lewiston, the Rev. Ivan C. Fortin, who still has it in charge, began it. The memorials will be dedicated on Easter Day. Bishop Codman visited the mission on the Fourth Sunday in Lent and confirmed a class of six.

ST. LUKE'S Home and Hospital and the House of the Good Shepherd, Church institutions of Utica, N. Y., received on April 1st each the sum of $60,000 from the estate of the late Joseph F. Barton of Waterville. Mr. Barton was not a Churchman, but left a large fortune, about one-half of which he bequeathed to charitable institutions in Utica, without regard to creed. The sum of $60,000 to each institution on April 1st does not represent all they will receive. Mr. Barton has been dead about fourteen months, and the securities have increased in value, so that the sums to be distributed to charity will be correspondingly larger.

BY THE WILL of Helen Strickland, late of Hartford, Conn., $500 is left to the Domestic and Foreign Missionary Society, and the same amount to the Woman's Auxiliary. The Aged and Infirm Clergy and Widows' fund of the diocese will receive $2,000. From the latter legacy the income of $500 is to be paid for twenty years to Trinity Church, Bristol, and that of a like sum to St. Thomas', Hartford, for the same purpose.

A TABLET to the memory of Joseph Bryan, a prominent Churchman of Richmond, Va., was unveiled in Abingdon Church, Gloucester county, Va., on Sunday, March 28th, after the morning service, by Elizabeth Withers, goddaughter of Mr. Bryan. Judge Fielding Lewis Taylor presented the tablet for the congregation, and in a feeling and eloquent address told of Mr. Bryan's character and of the home life. The Rev. W. B. Lee, rector of the church, received the tablet. The Bishop of West Virginia was among those present.

BY THE WILL of the late William P. Henszey of Philadelphia, whose death was noted in a recent issue of THE LIVING CHURCH, the amount of $250,000 is left to twenty-one charitable and educational institutions, each receiving $10,000. Among the Church institutions are the Episcopal Hospital, the Sheltering Arms, and the Hospital of the Good Shepherd.

### DEATH OF THE REV. MOSES E. WILSON.

The Rev. Moses E. Wilson entered into rest on March 22nd at the home of Robert Dibblee, Kenwood, Albany, N. Y., aged 87 years. He was born at St. Louis, Mo., in 1822, and was a son of James Wilson. His mother was a Miss Sprague of Brooklyn. He graduated from Hamilton College, and was the oldest member of the Sigma Phi of that college. During the time of his active ministry he was rector of St. Stephen's Church, Olean, N. Y.; St. Paul's, Brownville, N. Y.; St. Luke's, Harpursville, N. Y., and for twenty years at St. Luke's, Clermont, N. Y. About 1859 he married Miss Frances Shields of Watertown, N. Y., who died five years after their marriage. His two children, a son and a daughter, also died in early childhood. Mr. Wilson served through the Civil war as chaplain of the Tenth Regiment of Artillery, New York Volunteers. For the last fifteen years he has been retired, making his home with his old friend, Robert Dibblee, for many years warden of St. Luke's Church, Clermont, N. Y. The funeral service was held on Wednesday afternoon, Bishop Nelson, Canon Fulcher, and Canon Schlueter of All Saints' Cathedral, officiating. The interment was in Brownville, N. Y.

### SECRETARY CHOSEN FOR THE SEVENTH DEPARTMENT.

The Rev. Edward Henry Eckel, rector of Christ Church parish, St. Joseph, Mo., has been chosen department secretary of the Seventh Department by the committee appointed at the Missionary Council in Topeka to make a nomination to the Board of Missions. Mr. Eckel has not yet announced whether he will accept the appointment. The Department of the Southwest embraces the dioceses of Missouri, Kansas City, Kansas, Salina, Arkansas, Oklahoma, Louisiana, Texas, Dallas, West Texas, New Mexico, and Arizona.

### ADDITIONS TO ST. MARY'S SCHOOL, RALEIGH, N. C.

The corner-stone of extensive additions to the main building of St. Mary's School, Raleigh, N. C., was laid on the afternoon of April 3rd.

The erection of these additions is due to the generosity of Miss Eleanor Clement of Germantown, Pa., who "in the forties" was at St. Mary's with her mother, Madame Clement, who went with Dr. Albert Smedes to Raleigh in 1842 to take charge of the French department, her work doing much to attract patronage to St. Mary's. The additions, which are to be two wings to the main building, will cost about $25,000, and to be built on plans submitted by C. E. Hartge, architect, who has placed these to conform to a general scheme for future buildings. Besides these duplicate wings on the east and west the front of the main building will be improved, the present porch to be replaced by an imposing one extending to the third story, with large pillars and a front entrance in place of side entrances. The present curved brick ways from the main building to the Rock Houses will be torn down and the two wings will be seen from the front. These will be three stories high, of brick, and will contain rooms for fifty-two additional students on the second and third floors, the ground floor to be used for recitation rooms. The purpose is to have the work completed by the 15th of August. The plan for the future provides for a dining hall and gymnasium in the rear of the main building, a spacious central court to intervene.

The exercises were conducted by the Bishop of North Carolina, assisted by a large number of the clergy. Music was furnished by a brass band of eight pieces. During the placing of the usual articles in the corner-stone the Nicene Creed was said, followed by prayers. The Bishop's address followed, in which he sketched the history of the institution, paid a loving tribute to Miss Clement, and spoke hopefully of the future.

## ALBANY.

W. C. Doane, D.D., LL.D., D.C.L., Bishop.

### Missions at See City Churches.

A mission was recently held at St. Augustine's Church, Ilion, by Father Powell, S.S.J.E., which was well attended and was productive of much good. Considerable has been done in the past year to improve the parish property, and money is on hand for further improvements as soon as spring is fairly opened. There are 325 communicants, and the congregations are large, especially at the early Eucharist and at Evensong. Of 25 children recently confirmed, almost all were brought up in the Church. The rector is the Rev. H. E. Pike.

At Grace Church, Albany (the Rev. P. H. Birdsall, rector), a successful mission of two weeks, conducted by Fathers Sargent and Mayo, has just been concluded. There was a large attendance throughout. The instructions were well received and much permanent good is anticipated.

## CENTRAL NEW YORK.

Chas. T. Olmsted, D.D., Bishop.

### Resignation of Mrs. C. G. Irish—Notes.

Mrs. Charles G. Irish, for several years past the efficient president of the Woman's Auxiliary of the diocese, has been obliged to resign by reason of pressure of family duties. Miss Mary J. Jackson of Syracuse has been appointed in her place.

Zion Church, Fulton, has undergone a thorough renovation, and is now ready for the new rector, the Rev. George C. Wadsworth, who assumes charge this month.

St. Andrew's Church, Onondaga Valley, started as a mission but a few years ago, has become incorporated as a parish.

## CONNECTICUT.

C. B. Brewster, D.D., Bishop.

### Missionary Conference at Norwich—Personal and Parochial Notes.

An Interdenominational Conference was held at Norwich, March 26-28, and much enthusiasm for missionary work was aroused. Among the speakers were the Rev. Henry S. Nash, Professor at the Episcopal Theological School, Cambridge, Mass.; Rev. Dr. A. S. Lloyd, general secretary of the Domestic and Foreign Missionary Society, and the Rt. Rev. Frederick Courtney, D.D., retired Bishop of Nova Scotia and rector of St. James' Church, New York City.

The Bishop's visitation at the Church of the Holy Trinity, Middletown, was marked by a novel feature. The Sunday schools of the parish entered in procession and filled a large part of the church, to witness the confirmation.

The Rev. James P. Faucon, for nearly seventeen years curate at Christ Church, Hartford, was presented, on the eve of his departure, with a purse of $530 by the people of the parish.

St. Michael's, Litchfield (the Rev. Storrs O. Seymour, D.D., rector), suffers a severe loss in the recent death, after prolonged illness, of Miss Lemira E. Plumb, many years a zealous worker in the parish. She was an aunt of the Rev. John F. Plumb of New Milford, who is also Archdeacon of Litchfield.

At St. Luke's, Bridgeport, during Lent, the priest in charge, the Rev. E. Livingstone Wells, has delivered a course of lectures on Sunday evenings, on the "History of the Church." They have been published each week in a local paper.

## FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

### New Guild Hall Blessed at North Fond du Lac—Death of Mrs. Jane E. Hunter.

On Monday evening, March 29th, Bishop Grafton blessed the new guild hall which he

[illegible] to St. Michael's. North Fond du Lac. Evensong was sung in the church by the choir of the Cathedral and addresses were made by Bishop Grafton, Bishop Weller, Archdeacon Rogers, and others. The new rector, the Rev. H. B. Sanderson, was absent on account of sickness.

MRS. JANE E. HUNTER, the adopted daughter of the late Bishop Brown, and wife of Major Hunter of Fond du Lac, died at her home on Wednesday, March 31st, after an illness of several weeks. She is survived by her husband, three children, a sister, Mrs. H. R. Potter, and her adopted mother, Sister Anna Hobart, O.S.M. The funeral was held at the Cathedral, Bishop Grafton, Bishop Weller, Archdeacon Rogers, the Rev. N. D. Stanley of Sheboygan Falls, and the Rev. Donae Upjohn of Plymouth, officiating. The committal was in Rienzi cemetery.

## INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

### Church Growth in the Diocese.

THE CHURCH is growing in the diocese. Active agitation, preliminary to the building of a new church for Grace parish, the Pro-Cathedral, has been begun in Indianapolis. At Bedford (the Rev. W. C. Otte, rector) a handsome new rectory of Bedford stone will be ready for occupancy before the 1st of May. During the ten years of Bishop Francis' episcopate, ten churches and four rectories and two parish houses have been built in the diocese, a diocesan debt of $40,000 has been paid in full, and the salaries of the missionary clergy have been increased. The net gain last year in the number of communicants was about 4½ per cent., the present number being 4,633. There is a deepening attention to the teachings and position of the Church, wherever parishes and missions are situated, and the outlook is distinctly encouraging.

## KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

### Excellent Results in Wichita.

ON THE Fifth Sunday in Lent the Bishop made his annual visitation to St. John's parish, Wichita, and confirmed forty-seven persons. Thirty-one candidates were from St. John's Church, ten from St. Stephen's, East Wichita, three from All Saints', West Wichita, and three from St. Augustine's (colored) mission. During the day the Bishop made four visitations, preached three sermons, and delivered three addresses to immense congregations.

On the previous day he consecrated St. Stephen's Church, which was crowded for the occasion, and in this service he was assisted by the rector and several visiting clergymen. The church and lot are worth $6,000, most of which sum was contributed by the generous people of the East in response to appeals sent out by the Rev. Percy T. Fenn, D.D. All three missions were started by the rector and two faithful catechists, Mr. William Patterson and Mr. John E. Flockhart, and during the four years of his incumbency over two hundred have been baptized and confirmed. The negro mission has no property as yet, and it is hoped that money may be contributed for a lot, and a small church. A mission is also needed in the south end of the city, where there are a number of communicants who are too far from the mother church to come regularly. In addition to the mission work being carried on, the rector has secured in these past four years seven postulants for holy orders. There is no larger opportunity for the Church anywhere, but as St. John's possesses no wealth it is necessary that this work should receive the support of our more favored Churchmen.

## KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

### Lenten Services in Louisville Parishes — Notable Confirmation Class at the Advent, Louisville—Other Items.

THE FIFTH of the united Lenten services was held Friday afternoon, March 26th, in St. Andrew's Church, Louisville. The special preacher was Bishop Penick, a former rector of the Church, who was warmly welcomed by his old friends and parishioners. Bishop Penick also conducted the noon-day services for men during the week of March 22nd, with the exception of March 27th, when the Rev. John Henry Hopkins, D.D., was the speaker. Dr. Hopkins preached a special sermon in Christ Church Cathedral, the afternoon of Passion Sunday, on "The Vision of Service," under the auspices of the Louisville Laymen's League. Bishop Woodcock preached the sixth of a special course of sermons in the Cathedral on Wednesday evening, March 31st, to the largest congregation so far present at any of these services, the subject being "Holy Baptism."

ON THE morning of Passion Sunday, Bishop Woodcock administered confirmation at the Church of the Advent, Louisville (the Rev. Harry S. Musson, rector) to a large class notable for the fact that a great proportion were converts from the various sectarian bodies and the Roman communion, fully one-third being adults, among these an elderly couple, both nearly 80 years of age. During the past three years about thirty have been received from the Roman Church in this one parish.

THE FIRST of a special series of meetings in the interests of the Junior Brotherhood of St. Andrew was held in St. Paul's Church, Louisville, on the evening of Friday, March 26th. The meeting was conducted entirely by members of the junior chapters, several of the boys making addresses.

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## LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

### Date Set for Consecration of Brooklyn Church.

THE CONSECRATION of the Church of the Incarnation, Gates Avenue, between Classon and Franklin Avenues, Brooklyn, will take place on the Fourth Sunday after Easter, May 9th. Within the last week the Rev. Dr. Bacchus, the rector, has received a receipt for the last dollar of bonded debt on the building.

## MAINE.

ROBT. CODMAN, D.D., Bishop.

### Personal.

THE REV. AUBREY C. GILMORE, priest in charge of the Church of Our Father, Hulls Cove, has resigned, and has accepted an invitation to become joint rector of St. John's, Randolph, and Grace Church, Randolph Center, Vt. Mr. Gilmore has been a very successful missionary in the country around about Hulls Cove, and the communicant list of the Church of Our Father has steadily grown during his incumbency.

## MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

### Excellent Results of Noon-day Services—Endless Prayer Chain Fraud Again—Other Items.

THE NOON-DAY services during the Lenten season at St. Paul's Church, Boston, have been well attended, and more preachers than usual have occupied the pulpit. The last preacher prior to Holy Week, when the rector, the Rev. William H. Falkner, preaches, was the Rev. Dr. Charles L. Slattery of Springfield, who gave three powerful discourses such as met the needs of every-day humanity. They were distinctly appealing, forceful, and directly simple.—MENTION, too, should be made of the noon services at the Church of St. John the Evangelist, which, though removed from the bustle of commercial activity, have yet been well attended. The preachers were all well chosen and some very helpful sermons were preached. Both Sunday morning and evening the worshippers at St. John's will have the privilege of hearing Father Waggett, S.S.J.E., who has met with marked favor wherever he has preached since his arrival in this country.

THE ENDLESS prayer chain keeps manifesting itself at unexpected times and places. Bishop Niles of New Hampshire is the latest Bishop to feel compelled to denounce the scheme in vigorous terms. Since the prayer chain was first started some years ago a number of Bishops have had their names dragged into it, and when Bishop Lawrence went abroad last summer the prayer had preceded him, and he was obliged to write to the newspapers denying any association with the scheme. Altogether it has given great annoyance to many well-minded people.

THE REV. DR. VAN ALLEN of the Church of the Advent, Boston, will conduct the service of the Three Hours at St. Luke's Cathedral, Portland, Me., on Good Friday, and the Rev. Fr. Field of St. John the Evangelist takes the same service at Christ Church, Portsmouth, N. H.

THE REV. ALBERT CRABTREE of Attleboro has accepted the call to the Church of the Redeemer, South Boston, made vacant by the resignation of the Rev. Albert B. Shields. Mr. Shields was honored on the evening of March 31st with a complimentary dinner tendered him by the Phillips Brooks Club of his own church. There were a number of prominent persons outside as well as within the Church who gave expression to their estimate of Mr. Shields and the good work he has accomplished during his stay in South Boston. The club presented Mr. Shields a set of handsomely engrossed resolutions.

A LARGELY attended members' conference of neighboring branches of the Girls' Friendly Society was held at St. Mark's Church, Southborough, it having been planned by Miss Pine, secretary of the Marlborough branch. Miss Whittier, the Massachusetts vice-presiden, presided. Several valuable papers were read on matters pertaining to the welfare of the organization and its members. Miss Marion Fay was the hostess.

## NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

### Good Work at Christ Church, Bordentown.

CHRIST CHURCH, Bordentown, is making notable progress under its new rector, the Rev. Harry St. Clair Hathaway. A number of adults have recently been baptized. At the recent visitation of the Bishop, thirty-three were confirmed, the largest class ever known in the long history of the parish. The offering for diocesan missions was $56.72. The rector is exerting good influence among the faculty and students of the Bordentown Military Institute.

## OREGON.

CHARLES SCADDING, D.D., Bishop.

### Resignation of Rev. W. S. Short of Astoria.

THE REV. WILLIAM S. SHORT, rector of Grace Church, Astoria, has tendered his resignation to the vestry, with the purpose in view of accepting a call in the Hawaiian Islands, near Honolulu. He has been rector of Grace Church for twenty-two years. He has established missions at Seaside, Hammond, Skipanon, and Warrenton, as well as taking charge of Holy Innocents' Chapel, Astoria, part of the time. For a number of years Mr. Short has been a member of the Standing Committee of the diocese and a member of the boards of trustees of various bodies, including St. Helen's Hall, Bishop Scott Academy, and the Good Samaritan Hospital at Portland. He has also been a member of various committees and boards of the Church in its work in the western states, and a delegate to the General Convention. In point of years of active service he is the oldest priest of the Church in the state of Oregon.


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## PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
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### Coming Centennial of St. James', Philadelphia — Epiphany Chapel Reoccupied — General and Personal News Notes.

THE CENTENNIAL of St. James' Church, Philadelphia, will be celebrated from April 25th to May 2d, which dates include the actual anniversary. There will be social reunions of the various associations connected with the Church. The daily services will culminate in a general corporate Communion of the parish at 11 A. M. of May 2d, at which the sermon will be preached by the Rev. William C. Richardson, D.D., the rector.

OWING to the recent fire which damaged the interior of Epiphany chapel at Seventeenth and Summer Streets, Philadelphia, the congregation have been attending the services at the parish church, St. Luke and Epiphany, at Thirteenth and Spruce Streets. The repairs were completed at the chapel in time for the service of Confirmation on the night of Maundy Thursday.

THE Church of the Beloved Disciple, on Columbia Avenue, near Twenty-first Street, Philadelphia, is no longer receiving aid from the Convocation and is once again a regular self-supporting parish. The vestry have extended a call to the Rev. J. B. Blanchet, D.D., of Staten Island.

THE ANNUAL dinner of the Church Club will be held at the Hotel Bellevue-Stratford, Philadelphia, on Thursday evening, April 15th, at 6:30.

THE ANNUAL service for the presentation of the united Easter and Lenten offerings of the Sunday schools of the diocese will be held Saturday, May 1st, at St. Matthew's Church, Philadelphia (the Rev. Charles C. Pierce, D.D., rector), at 3 P. M., the Bishop of the diocese presiding.

A SERVICE of intercessory prayer, under the auspices of the Mission Study Classes, was held at the Church House, Thursday, April 8th, at 3 P. M. Mr. Correll, a Church worker who has labored in Japan for thirty-six years, made an address upon "The Power of Prayer and Its Influence on Japanese Manhood."

FATHER SARGENT, O.H.C., was in Philadelphia during Passion Week, officiating at several churches and preached both morning and evening in Calvary Church, West Philadelphia, on Palm Sunday.

THE VERY REV. WM. L. ROBBINS, D.D., Dean of the General Theological Seminary of New York, will preach on "The Passion" at the Three Hours Service in old St. Peter's Church, Philadelphia, on Good Friday.

ALL SAINTS' CHAPEL, at Chelsea, Atlantic City, in which so many Philadelphians are interested, was reopened for Sunday services on Palm Sunday and will continue so until the middle of next October.

THE REV. SAMUEL F. HOTCHKIN, for many years the rector of St. Luke's Church, Bustleton, Philadelphia, has been compelled because of a nervous breakdown to accept the advice of his physician to take a six months' rest from all parochial duties. Mr. Hotchkin is 76 years of age and has always been active in both mind and body.

## PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

### Good Results Shown at St. Mary's, Braddock

ST. MARY'S PARISH, Braddock, is showing a healthy growth. The Boys' Brigade, with 48 members, which is under the able instruction of Captain Arbuthnot, has outgrown its quarters, and a large hall is soon to be obtained. The Young People's Union


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has increased its membership to 50, and has assisted materially to make the Lenten services on Wednesday and Friday more interesting. The rector, the Rev. A. W. Kierulff, has placed several pictures of religious subjects found in European churches in the Sunday school room. New Sunday schools have been started (Sinssrale, 42 children, and East Pittsburgh, 38) both in St. Mary's parish, which promise to develop into missions.

## SOUTHERN OHIO.

Boyd Vincent, D.D., Bishop.

### Splendid Record of Attendance at Cincinnati Noon-day Services.

Nearly twenty-one thousand persons attended the twenty-five noon-day Lenten services, which closed with the service on Friday, April 2nd, at the Lyric Theatre, Cincinnati. The services were held every week-day except Saturday from 12:05 noon to 12:30, and were attended by the people employed in offices and stores in the heart of the business district. Of course in such a congregation there was a large percentage of women, but yet probably 35 out of every 100 were men. The largest attendance was on two days, when 1,700 people filled the theatre and many were turned away, while the smallest attendance was 460. The arrangements were in charge of the Clericus and the Brotherhood of St. Andrew. The clergy raised the money, invited and took care of the speakers, while the Brotherhood had charge of the advertising, ushering, music, printing, etc.

## TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

### Fairmount School Reopened — The Lenten Services—Notes.

Fairmount School, near Monteagle and Sewanee, recently rebuilt and remodelled, opened its year with a full attendance on April 1st. The new director, the Rev. E. J. Batty, formally took charge.

The mid-day services this Lent have been maintained in four of the cities of the diocese: Memphis, Nashville, Knoxville, and Chattanooga. All report better attendance than ever. In all the places, with one exception, theaters have been used.

On Easter Day, at Trinity Church, Clarksville, a vested choir will sing for the first time.

## WESTERN MASSACHUSETTS.

Alex. H. Vinton, D.D., Bishop.

### Rector Called by Trinity Church, Lenox.

The Rev. Arthur James Gammack, rector of Christ Church, West Haven, Conn., has been called to the rectorship of Trinity Church, Lenox, Mass., which was made vacant by the resignation of the Rev. Harold Arrowsmith last November. The rector-elect is a native of Scotland; received his B.A. degree from Trinity College, Toronto, in 1891, and M.A. in 1892. He was made deacon in 1894, and has ministered in Colchester, Conn., East Berlin, Conn., and was assistant at St. John's Church, Stamford, Conn., before going to the West Haven parish.

## WESTERN MICHIGAN.

John N. McCormick, D.D., L.H.D., Bp.

### New Episcopal Residence in Prospect—Other Church News.

A new episcopal residence is probable for the diocese by the time the annual Convention meets in June. The people of Grand Rapids feel that a more modern and comfortable home should be provided for Bishop McCormick and his family, and a proposal is now made to raise a fund of $20,000 for such a see house within the next few weeks. The home which the diocese several years ago


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purchased for Bishop Gillespie, and to which he from long residence was much attached, is now scarcely suitable for an episcopal residence, and the project for a new house will doubtless be successful.

AT EMMANUEL CHURCH, Hastings, a new electric lighting system has been installed with much satisfaction to the growing congregation now attending the ministrations of the Rev. W. J. Lockton.

ST. MARK'S PRO-CATHEDRAL, Grand Rapids, has had a plan this year which has been very successful in the way of bringing children to the Lenten services. The teachers of the Sunday school choose out certain services, immediately preceding which the pupils meet at the parish house, when all the scholars, with the teacher, attend in a body.

BISHOP MCCORMICK has received the offer of the services of a competent and well-trained woman worker or deaconess to take up duty in the diocese, and the offer will probably be accepted. It is planned to have the headquarters made at Belding, where a large number of girls are employed in the Belding Bros.' silk mills.

## CANADA.

### Happenings of a Week in the Canadian Church.

*Diocese of Niagara.*

A PARISH HALL is shortly to be built by the congregation of All Saints' Church, Hagersville. A good deal of the necessary funds have been subscribed.—SOME of the business brought before the Standing Committee of the diocesan Synod, at a meeting held March 23rd, Bishop Du Moulin presiding, was that concerning the raising of clerical stipends. A committee was appointed to deal with those which were below the standard, which is $700 and a house. The next meeting will be held in May.—A MEN'S CLUB has been formed in connection with St. Peter's Church, Hamilton, as well as a Young People's Association.

*Diocese of Huron.*

THE UNVEILING of the memorial to the late W. R. Westby, who was drowned in 1907, took place in All Saints' Church, London, March 23rd. Bishop Williams conducted the service. The memorial is a fine brass railing placed around the font.—GREAT interest has been taken in the Laymen's Missionary Movement in Stratford, both in the parishes of St. James and St. Paul.—LEAVE of absence has been given to the Rev. Principal Waller of Huron College, in order that he may take up a special course in Hebrew at Cambridge University, England. He leaves after the Easter holidays, but will return in time for the fall session of Huron College.—A NEW organ has been purchased by the congregation of St. Luke's Church, Vienna.

*Diocese of Ottawa.*

A VERY encouraging report was given at the annual meeting of the parochial guild of Trinity Church, Cornwall, in March. Both gifts and membership are increasing in numbers.—BISHOP HAMILTON, as senior Bishop, has called a special meeting of the House of Bishops, for the purpose of electing an Archbishop, and Primate of All Canada.

*Diocese of Toronto.*

THE HANDSOME ecclesiastical robes presented to Bishop Sweeny by his late parishioners of St. Philip's Church, Toronto, have been much admired. Other gifts were made to the Bishop's wife and daughters from the congregation of St. Philip's.—BISHOP SWEENY conducted the Quiet Hour in connection with the Anglican branch of the Laymen's convention, in St. James' schoolhouse, April 1st.

*Diocese of Algoma.*

THE NEW parish hall just completed in All Saints' parish, Huntsville, now accommodates the Sunday school and Bible classes of the church, as well as forming a centre for the other activities of parochial work.

*Diocese of Montreal.*

BISHOP FARTHING presided for the first time at the March meeting of the Board of Governors of the Diocesan Theological College, Montreal. A resolution of congratulation was passed to the Ven. Archdeacon Sweeny, a graduate of the college, on his elevation to the episcopate. A number of the clerical and lay members of the board were present.

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THE ASTROLOGERS would have us believe that in certain years throughout the ages remarkable conjunctions of heavenly bodies and other celestial interrelations so influence the human character and physique that children born at these times become great and commanding in numbers far exceeding the appearances of geniuses in other years. If so, there must have been a remarkable manifestation of celestial phenomena in the year 1809, for a surprisingly large number of men and women who have commanded fame and greatness first saw the light in that year. During those twelve months occurred the births of these American celebrities: Hannibal Hamlin, Park Benjamin, Gen. Joseph E. Johnston, Cyrus McCormick, Oliver Wendell Holmes, Abraham Lincoln, and Edgar Allan Poe. President Andrew Johnson was born December 29, 1808, so he very nearly comes into this charmed period. Among eminent Englishmen whose careers belong also to our own world of thought were: Charles Darwin, William E. Gladstone, Alfred Lord Tennyson, John Stuart Blackie, Elizabeth Barrett Browning, Edward Fitzgerald, and Alexander W. Kinglake. In the same year Felix Mendelssohn Bartholdy was born in Austria, Pierre Joseph Proudhon in France, and Frederic Francois Chopin in Poland. —*Review of Reviews.*

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WE STILL keep looking wistfully round and round, if perchance we may find some easier course, some way of getting to our journey's end without hardship, pain, or sorrow.—*Sel.*


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# MUSIC

*Editor,* G. Edward Stubbs, Mus.Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

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For several years past the Royal Choral Society (London) has been in the habit of beginning the season of Lent with a performance of Gounod's *Redemption*, at the Royal Albert Hall. This year a change was made, and Sir Edward Elgar's *Dream of Gerontius* was substituted. According to a London critic, the society is to be congratulated upon the shelving of the Gounod work. We quote him as follows:

"The Royal Choral Society have done well to break with the old tradition, and their new choice of Elgar's *Dream of Gerontius* for the Ash Wednesday concert is both felicitous in itself, and accords unmistakably with the best popular taste of the day.

"Fortunately, the vogue which the *Redemption* used to enjoy has passed away, and, as it represents an essentially debased ideal of sacred music, there will be no cause for regret if it is permanently consigned to oblivion."

This is rather hard on the great French composer. We must remind our readers, however, that almost all of Gounod's compositions for church use are strictly forbidden in Roman circles, and more especially the very work that is so popular with many of our choirs, the "St. Cecilia" Mass.

At the Albert Hall concert the tenor soloist was the celebrated Gervasse Elwes, who is said to be absolutely without a rival in the singing of the *Gerontius* music. As it was known in England some time ago that Mr. Elwes was under contract to sing the Elgar work at Carnegie Hall, New York, in March, considerable curiosity was expressed as to his probable reception in this country.

Opinions differ a good deal as to his rendition of *Gerontius* at the New York Oratorio Society concert on March 20th. His voice was disappointing in some respects, and one of the most clever critics of the New York press contended that it was not of a real tenor type, and that it was rather hard and unyielding, although managed with great skill. But on one point there was decided agreement. Mr. Elwes is a past master in the rare art of perfect enunciation, and although we may have better tenors in this country, we have none who can excel him in intelligent expression and clear articulation.

The work of the Oratorio Society on this occasion was above their average level, and reflected great credit on the singers and the director, Dr. Frank Damrosch.

Elgar's *Gerontius* is steadily increasing in popularity on this side of the water, and although it bristles with difficulties, it is not beyond the powers of a great many of our choral societies.

We are somewhat surprised at the leniency of the music editor of a prominent Anglican ecclesiastical journal, as shown in the following:

"'Should the church be turned into a concert room?' is the question asked by a correspondent. His question is prompted by the announcement of an 'Orchestral Service' given in Brixton Church last Sunday afternoon. 'The service will include,' says the announcement, 'Overture *Die Meistersinger* (Wagner) Adagio for violincello and organ, 'Kol Nidrei' (Max Bruch); 'Symphonie Espagnole' for violin and orchestra (Lalo); 'Chant sans paroles' (Tschaikowski); Overture Tannhäuser (Wagner). There can be only one answer to the question of my correspondent, and at the same time it may be questioned whether Wagner's operatic overture, especially that to Tannhäuser, can by any possibility be considered as 'service' music. While not in the least degree wishing to depreciate the employment of the orchestra in church, I cannot help thinking that the selection of music should be made from sources other than operatic."


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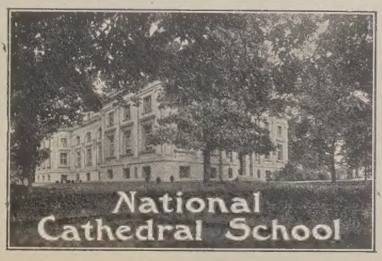


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We have several times called attention to the undue license that prevails in this country in the giving of secular organ concerts in churches. There are, however, reasons which, although they do not excuse this laxity, explain it to a certain extent. But in the Church of England there is a totally different state of affairs, and the conditions are not at all the same. We believe that "recitals" like the one mentioned above are very rare in the Anglican parish churches.

A presentation was recently made to Dr. J. Kendrick Pyne, in connection with his retirement from active duty as organist of Manchester Cathedral. A handsome case of silver plate, a check, and an illuminated testimonial were given to him, and a presentation address was made by the Dean of Manchester.

Some of our readers will remember that Dr. Pyne was at one time organist and choirmaster of St. Mark's Church, Philadelphia, where he was very successful in bringing the choir to a high degree of proficiency. In reply to the address, Dr. Pyne gave an interesting history of musical affairs at Manchester, in the course of which he alluded in an amusing way to the difficulties he had during the restoration of the Cathedral. At a certain period of the repairing of the building, a thick partition of timber was placed between the organ and the choir, making it almost impossible for the organist to accompany properly. Various catastrophes happened from time to time. On one occasion Dr. Pyne began the *Te Deum* "with considerable pomp" (as he expressed it), when a choir boy ran up to him and shrieked in his ear: "Stop! Stop, sir, for gracious sake! the Dean is in the middle of the first lesson!"

AT THE recent meeting of the General Synod of the Church of Ireland, the following declaration by the Archbishops and Bishops was issued to the Synod: "The Archbishops and Bishops call the attention of the members of the Church to the increasing misuse of the term 'Catholic,' to describe, without any qualifying designation, that body of Christians only who acknowledge the supremacy of the Bishop of Rome. Members of the Roman Catholic Church are now commonly designated as 'Catholics,' while members of our Church, and others who hold all the doctrines of the holy Catholic Church as defined in the ancient creeds, are frequently described as 'non-Catholics.' This is not a mere question of 'names and words.' The Catholic character of the Gospel of Jesus Christ and of the society which He founded is one great feature which distinguishes Christianity from all other religious systems. Christ's Church is universal or Catholic, in the fullest sense of the term; its mission is to all; its membership includes persons of 'all nations, kindreds and people, and tongues.' If we now surrender our title to membership in the Catholic Church, and concede it to those only who accept the authority of a particular Bishop, we give up an important point in that faith which was once for all delivered to the saints. So important was this point held to be in early Christian times, that belief in the 'Holy Catholic Church' was made an article of faith by those who compiled our creeds. To be a 'non-Catholic' is to be outside of the body of Christ; and to be described as 'not a Catholic' is equivalent to being described 'not a Christian.' It is probable that in many cases these terms are used, though lessly, without considering their significance and importance; but we cannot consent thus to narrow the Church of Christ, or to accept the position of aliens from the commonwealth of the Israel of God." The sincere thanks of the Synod were conveyed to the Bench of Bishops for the above pronouncement.—*Selected.*


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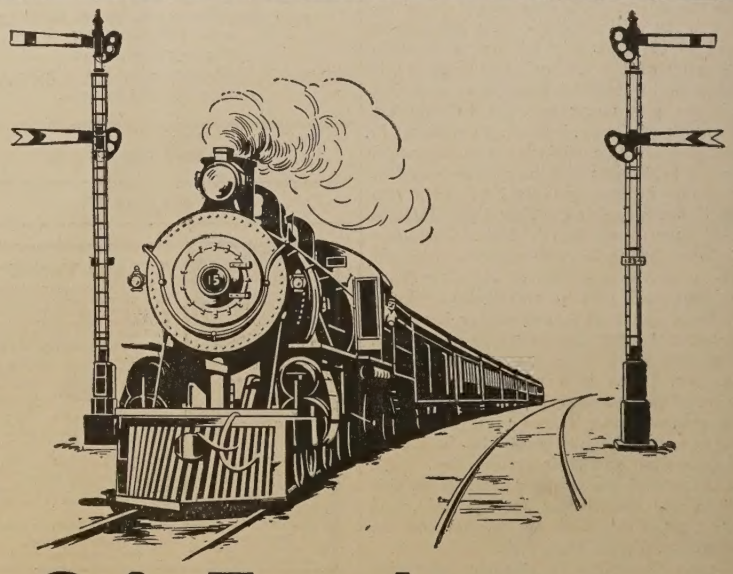

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